﴿ ثُمَّ أَوْرَثْنَا ٱلْكِتَـٰبَ ٱلَّذِينَ ٱصْطَفَيْنَا مِنْ عِبَادِنَا ﴾

Then we caused to Inherit the Book those We have chosen of Our servants

Tajweed Rules Of The Qur'an

أحكام تجويد القرآن

Part 3 — الجزء الثالث



By
Kareema Czerepinski

إعداد الأستاذة
كريمة سربنسكي

Tajweed Rules of the Qur'an

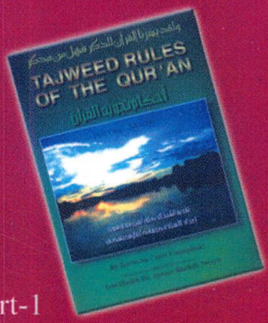
أحكام تجويد القرآن

Al-hamdu lillah, this is the third and final part of a three part series in English on the rules of tajweed of the Qur'an for the recitation of Hafs from 'Aasim by the way of Ash-Shaatibiyyah. These books are meant as a guide for non-Arabs with a good grasp of English for studying tajweed of the Glorious Qur'an.

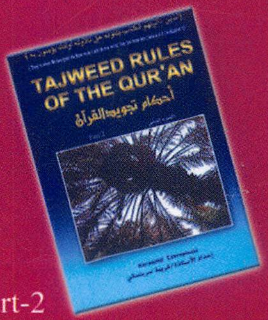
This final book explains the stop and start when reading the Glorious Qur'an, and gives details as to what kind of stop is allowed, what kind preferred, and what kind of stop is forbidden. Stopping on the ends of words with strong endings (consonants)and rules for what is allowed on the last letter of the word is described, including (الروم) and (الإشمام). Stopping on the ends of words with weak endings (words ending in the alif, ya' or wow) and different rules and explanations for these type of words is clarified. One important aspect of Qur'an recitation is knowing and understanding which word combinations are written together and which separately in different parts of the Qur'an as well as in which places of the Qur'an are some words are written with the female هاء and in which places they are written with the تاء. This part lays out the different places in the Qu'ran these occurrences take place, so the reader knows how he/she can stop on these words. The words that are read in a special way, or have two allowed ways for the reading of Hafs from 'Aasim by the way of Ash-Shaatibiyyah are detailed in this book. The history of the writing of the Glorious Qur'an (رسم) and the general rules for the writing of the Qur'an are laid out in the last chapter of this part.

This last part of the three parts on tajweed is for students who have studied and mastered the other two parts, or have studied everything covered in the first two parts. The explanations of the different subjects are in English, and the Arabic terms are translated. The goal is always to assist the student in understanding and to encourage them to learn the Arabic terms and definitions. The three parts of this series on tajweed rules of the Glorious Qur'an should facilitate non-Arabic speaking students of the Qur'an whether they are in a classroom with an Arabic medium for teaching or English.

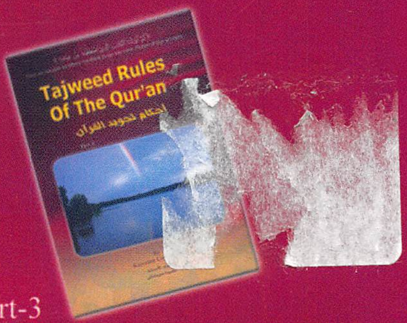
With this third part completed, insha' Allah the non-Arab English speaking student of the Qur'an will find a complete curriculum and explanation of the tajweed rules for the recitation of Hafs 'an 'Aasim from the way of Ash-Shatibiyyah in any classroom or study situation that he/she may find themselves in. These three parts are only guidance; the real goal is reciting and applying all the different rules correction which can only be done by reciting to and being corrected by a qualified teacher of the Qur'an



Part-1



Part-2



Part-3

أحكام تجويد القرآن

الجزء الثالث

الأستاذة كريمة سربنسكي

Tajweed rules of the Qur'an

Part Three

Kareema Czerepinski

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Foreword

All praises to Allah, who gave me the lifetime to finish this third of the three parts of Tajweed Rules of the Qur'an, and may the praises and blessings of Allah be on our beloved Messenger, Prophet, Muhammed ﷺ to whom the Qur'an was revealed and who taught us proper recitation of Allah's words. It seems this part was long in coming, but Allah is the best of planners and chooses the best time for everything. With the completion of this part, the Tajweed Rules of the Qur'an is completed and all the rules needed for proper recitation of the Qur'an have been explained. I pray that it is a useful guide for the student of the Qur'an. This part was finished after the Arabic was reviewed by his eminence Ash-Sheikh Dr. Ayman Swayd, may Allah grant him all khair in this world and the Hereafter.

I am very pleased that at the same time this series is finished, part one has been translated by some of my former students, now experienced teachers of the Qur'an into French and Urdu. I ask Allah to accept this from the sisters who labored over these translations and pray that these translations of the books will be of assistance to the French and Urdu speaking brothers and sisters in the world.

There are always many to thank, and without a doubt this whole series would never have taken place without Allah's grace, Will, and assistance. I ask Allah to accept this from me and to make it continuous charity for me in my lifetime and after my death.

One brother who helped a great deal after part two had been completed and then erroneously printed without the red coloring was and is brother Ismail Davids. He reviewed it before printing, reviewed it again after erroneous printing, and helped me find a new printer to reprint the whole book over again. He not only helped with the printing, but helped distribute the books both here in Saudi Arabia and in Australia. Brother Ismail also reviewed this final part (part three) more than once, and painstakingly looked over every aspect of formatting and found and pointed out many things not obvious to me. I ask Allah to grant him the highest level in Paradise and to keep him and his family safe from all harm.

My dear sister in Islam Ustadha Nazeeha Medani and her son Muwaafik Rajjoub reviewed in detail the content of the book in both English and Arabic, and pointed out errors and gave suggestions in what took a great deal of time and effort on their part. May Allah reward them for every second they spent doing this, and grant them continuous reward for assisting the students of the Qur'an in obtaining correct and useful knowledge.

I can never thank my beloved and treasured teacher, Ash-Sheikhah Dr. Rehab Shaqaqi enough for all she has done for me over the long spread of time that she has been my teacher. She has encouraged me at all times, given me great advice and guidance, been extremely patient, and most of all, taught me a vast majority of what I know regarding the Qur'an. Without Allah's will and then her guidance, the last chapter of this part on the writing of the Qur'an would not be part of this book. It is the part of the book that I feel the most compassionate about since part of it is new material for the non-Arabs and not even studied much by the Arab speaking students of the Qur'an. May Allah guide her always and keep her and her children safe from all harm and grant her Al-Firdaws.

I also want to express my gratitude to my family who has always supported me and give my special appreciation to both my brother John for the picture on the cover of part one and my sister Edie for the picture on part three. Both pictures were taken near Westfield Wisconsin in the United States.

As usual, I thank my husband Ahmed for all the encouragement, patience, and assistance that he has given me through this part and all the parts of this series and in all my endeavors in seeking knowledge of the Qur'an. May Allah grant him all goodness in this world and the highest place in Paradise in the Hereafter. Ameen.

Kareema bint Henry Czerepinski

August 10, 2006

The Stop

الوقف

الْوَقْف The Stop

Introduction

One of the most important areas in the science of tajweed is knowledge of الوقف والابتداء (the stop and the start). The understanding of Allah's words cannot be realized nor comprehension of His meaning be achieved without this knowledge. One scholar described الوقف as: "The stop is the ornament of tilaawah, beauty of the reciter, announcement of the succeeding, understanding for the listener, pride of the scholar, and through it one knows the difference between two different meanings…."

Our righteous predecessors were extremely careful in teaching the knowledge of the stop and the start and it is well documented in authentic chains that the sahabah and those that followed them paid great attention to this knowledge. Many of the imams of recitation would not give accreditation (ijaazah) [1] to a student of the Qur'an until they acquired knowledge of the stop and start.

تعريف الوقف في اللغة: هو الْكَفُّ والْحَبْس

The linguistic definition of the stop: Halt and imprisonment.

تعريفه في الاصطلاح: هو قَطعُ الْصَّوْتِ عِندَ آخرِ الْكَلِمَةِ زَمَنًا يُتَنفَّسُ فِيه عَادةً بنيَةِ اسْتِئْنافِ القِرَاءَةِ لا بنيَة الإعْراضِ عَنْهَا

Its applied definition: Cutting of the sound at the end of a word, usually for the period of time of breathing, with the intention of return to the recitation, not with the intention of abandoning the recital.

- The basmalah is required after the stop when beginning a surah.
- The stop can be at the end of an aayah, or in the middle of an aayah.
- It can never be in the middle of the word, or in between two words that are joined in writing such as stopping on "أَن " when written as a joined phrase "أَلَّن" in the aayah:

﴿ أَيَحۡسَبُ ٱلۡإِنسَٰنُ أَلَّن نَّجۡمَعَ عِظَامَهُۥ ٣ ﴾

[1] Ijaazah of the Qur'an is given to a student of the Qur'an who recites the complete Qur'an with mastered tajweed by memory to a sheikh (or sheikhah) who has an authentic chain of transmission to the Prophet, r, and the sheikh (or sheikhah) then accredits their recitation as completely correct in all aspects and authorizes the student to transmit the Qur'an to others.

أقسام الوقف Divisions of the Stop

There are three divisions:

1. الوقف الاختياري The Optional Stop: This is what was intended by the reciter by his own choice, without any outside reasons. This is the type of وقف that will be discussed in this section.

2. الوقــف الاضــطراري The Compelled Stop: This is what comes forth to the reader as a compelling reason for stopping such as shortness of breath, sneezing, coughing, disability, forgetfulness, and whatever is similar to these causes. In these cases it is allowed to stop on the end of the word the reciter was at, even if the meaning is not complete. After the compelling state has passed, the reader then starts with the word stopped on, and then joins it with what follows if it is a sound beginning; if not, the reader then should start with what is sound for a beginning.

3. الوقــف الاخْتِبَــاري The Test Stop: This is what is required of the student when being examined or taught by a teacher.

Some scholars add a fourth division of stopping called الوقف الانتظــاري (the waiting stop). This stop is when the reader stops at a word that has more than one way of recitation, with the intention of resuming with the other way, when reading by combining all of the ways of recitation while being taught by or presenting the reading to a sheikh.

الوقف الاختياري The Optional Stop

ينقسم الوقف الاختياري إلى أربعةِ أقْسام The optional stop is divided into four categories:

1. تام Complete

2. كاف Sufficient

3. حَسَن Good

4. قَبِيح Repulsive

الوقف التّام The Complete Stop

تعريفه: هُوَ الْوَقفُ عَلَى كَلامٍ تَمّ مَعْنَاه وَلَيسَ مُتعَلّقًا بِما بَعْدَه لا لَفْظـاً وَلا مَعْنـى **Its definition**: It is the stop on an utterance complete in meaning and not attached to what follows it in grammatical expression or in meaning.

If something is attached in meaning, it means that the preceding and following words are attached in meaning, but not necessarily attached in grammatical structure.

حُكْمُه: يَحسن الوقوف عَليه والابْتِدَاء بِما بَعدَه **Its rule** : It is best to stop on it, and then start on what follows it.

This category of وقف is usually found at the end of an ayah, the end of each surah, and at the completion of stories in the Glorious Qur'an. This is exemplified in stopping on the aayah:

[الفاتحة: ٤] ﴿ مَـٰلِكِ يَوْمِ ٱلدِّينِ ۝٤ ﴾ *[Master of the Day of Recompense]* and then starting with Allah's words: [الفاتحة: ٥] ﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝٥ ﴾ [*It is You we worship and You we ask for help*].

Another example of الوَقْـــف التّـــام is when stopping on [البقـــرة: ٥] ﴿ وَأُوْلَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ۝٥ ﴾ [*and it is those who are the successful]*, then starting with the next aayah: ﴿ إِنَّ ٱلَّذِينَ كَفَرُواْ ﴾ *[Indeed, those who disbelieve...]*. This is because the word "ٱلْمُفْلِحُونَ" is attached to what preceded it as to the characteristics of the believers, and what follows is separate from it, attached to the state of the disbelievers.

Sometimes the scholars differ as to where in an aayah there is a وقف تـــام, depending on their varied opinions of the tafseer as well as grammar of the aayaat.

الوَقْف الكافي The Sufficient Stop

تَعريفه: هُوَ الوَقْفُ عَلَى كَلامٍ تَمَّ مَعْنَاهُ وَتَعَلَّقَ بِمَا بَعدهُ مَعْنًى لا لَفْظًا

Its definition: It is the stop on an utterance that is complete in meaning, and is attached to what follows it in meaning, but not in grammar. It can be at the end of an aayat, or in a middle of an aayah. It is called كـــافي or sufficient, due to its lack of attachment grammatically to what follows, even though it is attached in meaning.

حُكْمُه: يَحْسنُ الوقف عَلَيْهِ والابْتِدَاء بِمَا بَعْده كَالْوَقف التَّام Its rule: It is advisable to stop on it, and start with that which follows, just as in the complete stop.

Examples of الوقف الكافي with the star symbol * showing in the English meaning of the aayah where stop would be, and the word or aayah marker in red showing the stop in the aayah itself:

- Stopping on the word ﴿ يُنفِقُونَ ﴾ *"they spend"* is a وقف كافي.

﴿ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ۝٣ وَٱلَّذِينَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ ﴾ [البقرة: ٣-٤]

And from which we have given them in wealth, they spend. And those that believe in that which was revealed to you.*

- Stopping on the word ﴿ يُوقِنُونَ ﴾ *"certain".*

﴿ وَبِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ ۝٤ أُوْلَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ﴾ [البقرة: ٤-٥]

And in the Hereafter, they are certain. They are on guidance from their Lord.*

➢ Stopping on the word ﴿ خَلِيفَةً ﴾ :

﴿ وَإِذْ قَالَ رَبُّكَ لِلْمَلَـٰٓئِكَةِ إِنِّى جَاعِلٌ فِى ٱلْأَرْضِ خَلِيفَةً ۖ قَالُوٓا۟ أَتَجْعَلُ

فِيهَا مَن يُفْسِدُ فِيهَا ﴾ [البقرة: ٣٠]

*And [mention, O Muhammed], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." * They said, "Will You place upon it one who causes corruption therein….*

الْوَقْف الْحَسَن The Good Stop

تعريفه: هُوَ الوُقُوف عَلَى كَلام تَم مَعْنَاه وتعَلَّق بِمَا بَعده لَفْظاً وَمَعنىً Its Definition: It is the stop on an utterance, complete in its meaning, but is attached to what follows it grammatically and in meaning.

It could be attached grammatically such as stopping on a word that has a subsequent adjective, therefore leaving out the adjective. It could be stopping on a conjunctive sentence without the statement that the conjunctive was joining to. Another possibility is stopping on an exceptional statement without the exception stated.

الوَقْف الْحَسَن can be found at the end of an aayah, or in the middle of an aayah, just as the other stops.

Reason for its name: It is called حَسَن or good due to the fact that stopping on it leads to understanding of a meaning.

حُكْمه: يَجُوز الْوَقفُ عَليهِ، وَلا يَجُوزُ الابتداءُ بِمَا بعدَه لِتعَلُّقِهِ به لَفْظاً وَمَعْنىً إلاَّ إذَا كَان رَأس آية، فَيَجُـوزُ الابتداء بِمَا بَعْدَهُ لأن الْوَقْف على رُؤُوسِ الآي سُنَّة

Its rule: it is good to stop on it, but not good to start on what follows it, due to its attachment to what follows grammatically and in meaning. An exception to this would be the end of an aayah. Stopping on the end of an aayah is Sunnah.

Example:

﴿ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ۝٢ ﴾ [الفاتحة: ٢]

All the praises and thanks be to Allâh, the Lord of the 'Alamîn.*

﴿ ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴾

*Who believe in the unseen *and perform prayer, and spend out of what We have provided for them.*

Note: Some scholars may consider a particular stop حسن (good), while others consider the same stop كافي (sufficient), and still others تام (complete). This difference of opinion stems from variances in conclusions as to the make-up of the grammatical sentence.

الوقف القبيح The Repulsive Stop

تعريفه: هُوَ الْوَقْفُ عَلَى ما لا يُؤَدِّي مَعْنًى صَحِيحًا وَذَلِكَ لِشِدَّةِ تَعَلُّقِهِ بِمَا بَعْدَه لَفْظًا وَمَعْنًى

Its Definition: It is the stop on what does not give a correct meaning, and that is due to its strong attachment to what follows in grammar, and in meaning.

It would be قبيح (repulsive) if one stopped on the adjective without the noun, such as in:

﴿ ذِكْرُ رَحْمَتِ رَبِّكَ ﴾ [مريم: ٢]

*(This is) a mention * of the mercy of your Lord*

It would also be قبيح (repulsive) if one stopped on the verb without the subject, as in:

﴿ قَالَ ٱللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ ﴾ [المائدة: ١١٥]

*Said * Allâh: "I am going to send it down unto you."*

There are many examples of these. الوقف القبيح is not limited to just these categories. Any time the phrase is incomplete in grammar and meaning it is قبيح (repulsive). Some other examples follow:

﴿ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ۝٢ ﴾ [الفاتحة: ٢]

*All the praises * be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).*

﴿ يَوْمَ نَطْوِى ٱلسَّمَآءَ كَطَيِّ ٱلسِّجِلِّ لِلْكُتُبِ ﴾ [الأنبياء: ١٠٤]

And (remember) the Day when We shall roll up the heavens like a scroll rolled up for books.*

﴿ وَإِذْ وَٰعَدْنَا مُوسَىٰٓ أَرْبَعِينَ لَيْلَةً ﴾ [البقرة: ٥١]

And (remember) when We appointed for Mûsâ (Moses) forty nights*

There are degrees of repulsiveness in وقف قبيح, where one stop can be more repulsive (أقبح) than another place.

Stopping on a phrase with no meaning:

﴿ بِسْمِ ﴾ ﴿ ٱلْحَمْدُ ﴾

1. Stopping on a word signifying a meaning other than what Allah, the Perfect wants:

﴿ إِنَّمَا يَسْتَجِيبُ ٱلَّذِينَ يَسْمَعُونَ ۘ وَٱلْمَوْتَىٰ يَبْعَثُهُمُ ٱللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴾

[الأنعام: ٣٦]

*It is only those who listen (to the Message) whom will respond (benefit from it), and the dead (disbelievers) *, Allâh will raise them up, then to Him they will be returned (for their recompense).*

2. Stopping on a word signifying the opposite of what Allah سبحانه, wants:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَٰرَىٰ ﴾ [النساء: ٤٣]

O you who believe! Approach not As-Salât (the prayer) when you are drunken*

﴿ فَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ حَفِيظًا ﴾ [الشورى: ٤٨]

*We have not sent you * (O Muhammad (peace and blessings of Allah upon him)) as a Hafîz (watcher, protector) over them (i.e. to take care of their deeds and to recompense them).*

These stops obviously corrupt the meaning. It is then necessary for those whose breath cuts off at these places to go back one or two words so that phrase is joined together into the intended meaning.

3. Stopping on a place that signifies that which is not a suitable description of The Exalted, or that which contradicts our creed (note the asterisks for places that it is not appropriate to stop):

﴿ إِنَّ ٱللَّهَ لَا يَسْتَحْيِۦٓ أَن يَضْرِبَ مَثَلًا مَّا بَعُوضَةً ﴾ [البقرة: ٢٦]

*Verily, Allâh is not ashamed * to set forth a parable even of a mosquito*

﴿ فَبُهِتَ ٱلَّذِى كَفَرَ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٢٥٨﴾ ﴾ [البقرة: ٢٥٨]

*So the disbeliever was overwhelmed [by astonishment], And Allâh * guides not the wrongdoing people.*

﴿ لِلَّذِينَ لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ مَثَلُ ٱلسَّوْءِ ۖ وَلِلَّهِ ٱلْمَثَلُ ٱلْأَعْلَىٰ ﴾ [النحل: ٦٠]

*For those who believe not in the Hereafter is an evil description, and for Allâh * is the highest description.*

4. Stopping on a negative and the exception to it follows:

﴿ فَٱعْلَمْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ ﴾ [محمد: ١٩]

*So know (O Muhammad) there is no deity * but Allâh*

﴿ وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ ﴾ [الذاريات: ٥٦]

*And I (Allâh) created not the jinn and mankind * except that they should worship Me (Alone).*

One must be very careful not to stop on these kinds of stops, especially the last two categories.

5. وقف التَّعَسّف (the arbitrary stop) follows the وقف قبيح. Some reciters stop on their own whims without following the meaning and grammatical make-up of the verse:

﴿ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٢٨٦﴾ ﴾ [البقرة: ٢٨٦]

*Pardon us and grant us Forgiveness. Have mercy on us. You * are our Maulâ (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people."*

﴿ قَالَ سُبْحَٰنَكَ مَا يَكُونُ لِىٓ أَنْ أَقُولَ مَا لَيْسَ لِى بِحَقٍّ ﴾ [المائدة: ١١٦]

He will say: "Glory be to You! It was not for me to say what I had no right (to say).*

حُكْمُه: لا يَجُوزُ للقارئ تعَمُّد الْوَقْف عَلى شَيءٍ مِن هَذِه الوقوف وَما شاكلها إلاّ لِضَرُورَةٍ كَضِيق نَفَــسٍ أو عُطاس أو نسْيان

Its rule (الوقف القبيح): These stops and those similar to them are not allowed intentionally, except when compelled such as in shortness of breath, sneezing, or forgetting.

After the state that compelled the stop has elapsed, the reader then must repeat one, two, or more words, as necessary to convey the correct and sound meaning. Sheikh Ibn Al-Jazaree pointed this out in his work: منظومة: الْمُقَدّمة فيما يَجب عَلى قَارئ القُرآن أن يَعْلَمَه

وغيرُ مَا تَمَّ قَبيحٌ وَلَهُ الْوَقْفُ مُضْطَرًا وَيَبْدَا قَبْلَهُ

الْوَقْف اللاّزم The Required Stop [2]

هو الوَقْفُ عَلَى كَلِمَةٍ تبَيِّنُ الْمَعْنى وَلا يُفْهَمُ هَذَا المَعنى بدُون هَذَا الوَقف. وَقد يُسَمَّى بالوَقف الوَاجب، وَيُلْحَق بالوَقف الكافي.

It is the stop on a word which explains the meaning, and this meaning would not be understood without this stop. It is also called the required stop and it follows the الوَقف الكافي.

[2] Some modern tajweed books add a sub category to both the complete and sufficient stop called الوقف اللازم. Imam Al-Jazaree did not have these sub categories. We should try to stop all on تام or كاف stops.

Stop signs in the Medinah Complex printing of the Qur'an

There are different printings of the Qur'an and scholars of each different printing have determined when and where to put a sign for stopping, with different signs having different meanings. The following signs are found in the Medinah Printing Complex copy of the Qur'an:

Symbol	Meaning	Example
ج	This means it is allowed to stop on this word. The letter جيم stands for جائز.	﴿ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ج ﴾
صلى	This stop indicator means it is allowed to stop, but continuing is better. The letters ص، ل، ى pronounced صِلَى mean الْوَصل أولى	﴿ وَعَلَىٰٓ أَبْصَـٰرِهِمْ غِشَـٰوَةٌ صلى ﴾
قلى	In this case the indicator means that is allowed to stop, and that it is better to stop. The letters: ق ل ى are pronounced قِلَى and mean الوقف أولى	﴿ وَهُوَ ٱلْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ قلى ﴾
م	This indicator shows that that is required to stop and that not stopping on this word could change the intended meaning of Allah's words.	﴿ فَلَا يَحْزُنكَ قَوْلُهُمْ م ﴾
لا	The word لا is used as an indicator either not to stop, or not to stop on the marked word and start on the following word. Sometimes stopping on the word marked this way is allowed, but starting on the next word is not.	﴿ يُخْرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمْ لا أَن تُؤْمِنُوا۟ بِٱللَّهِ رَبِّكُمْ ﴾

The Start

الابتداء

الابتداء The Start

The start in the perception of scholars of recitation refers to resumation of recitation after cutting off recitation or stopping. The start is only by choice in contrast to the stop, which may be by choice or compulsion. For that reason it is demanded of the reader when beginning, that he/she start his/her recitation with an independent phrase that conveys the intended meaning, not attached to that which precedes it grammatically.

قاعِدَة: يَجُوزُ الابتداء بِمَا بَعْدِ الْوَقْفِ التَّامِ أو الكَافِي جَوَازًا مُطْلَقًا وَيَجُوزُ الابتداء بِمَا بَعْدِ الْوَقْفِ الْحَسَنِ إن كَان رَأسَ آيةٍ فَقَط

Its rule: It is allowed to begin with what comes after a complete or sufficient stop under any circumstances, and allowed to start with that which comes after a good stop, only if it is the end of an aayah.

Note: **This is only after a وقف and NOT after قطع (stopping and cutting off recitation).**

The start can be divided into two types:

1. الابتداء الجائز The allowed start

2. الابتداء غير الجائز The start that is not allowed (الابتداء القبيح)

الابتداء الجائز The Allowed Start

تعريفه: هُوَ الابْتِدَاء بِكَلام مُسْتَقِل الْمَعْنى وِيُبَيِّن مَعْنًى أَرَادَهُ الله تَعالى وَلا يُخَالِفه
<u>Its Definition</u>: It is starting with an independent meaningful phrase that makes clear the connotation that Allah desires, and does not contradict it.

All starts after a وقف تام (complete stop) or وقف كافي (sufficient stop) are allowed, but starts after قطع (cutting off recitation) should only be after a وقف تام. Starting after a وقف حسن is allowed only if the start is the beginning of an aayah and this ابتداء can only be after a وقف never after قطع.

Many scholars call الابتداء after a وقف تام, "<u>ابتداء تام</u>", (complete start) and الابتداء after a وقف كافي, "<u>ابتداء كافي</u>" (sufficient start), and الابتداء after a وقف حسن, "<u>ابتداء حسن</u>" (good start). We repeat the warning one more time, الابتداء الحسن is only allowed at the beginning of an aayah which follows الوقف الحسن that was at the end of the preceeding ayaah.

الابتداء غير الجائز The Start that is not allowed

تعريفه:هُوَ الابتداء الَّذِي يُلْغِي الْمَعْنى المراد أو يُفْسِدُه أو يُغيِّرُه

Its Definition: It is the start that cancels out the intended meaning, or corrupts it, or changes it.

الابتداء can in this case run from قبيح to أقـــبح. One type of ابتـــداء قبـــيح (repulsive start) is beginning with that which is attached to what preceded it grammatically and in meaning. An ابتداء أقـــبح would be when starting with a word that leads to a meaning other than that Allah, The Exalted, wants, or a meaning that is in disagreement with our creed. Purposely starting in one of these places is sinful. Examples of this are as follows:

﴿ وَقَالُواْ ٱتَّخَذَ ٱللَّهُ وَلَدًا ﴾ [البقرة: ١١٦]

And they say: Allâh has begotten a son

﴿ لَّقَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَآءُ ﴾

[آل عمران: ١٨١]

Indeed, Allâh has heard the statement of those (Jews) who say: "Truly, Allâh is poor and we are rich!"

﴿ وَقَالَتِ ٱلْيَهُودُ وَٱلنَّصَٰرَىٰ نَحْنُ أَبْنَٰٓؤُاْ ٱللَّهِ وَأَحِبَّٰٓؤُهُۥ ﴾ [المائدة: ١٨]

And (both) the Jews and the Christians say: "We are the children of Allâh and His loved ones."

A stop may be حسن and starting on what follows قبـــيح or repulsive, if it ruins the intended meaning. An example of this is found in aayah 1 of سورة الْمُمتحنة:

﴿ يُخْرِجُونَ ٱلرَّسُولَ *وَإِيَّاكُمْ ۙ أَن تُؤْمِنُواْ بِٱللَّهِ رَبِّكُمْ ﴾ [المتحنة: ١]

A reader stopping on the word ٱلرَّسُول, would be stopping on a وقف حَسَن; but starting with what follows وَإِيَّاكُم أَن تُؤْمِنُوا is a ابتــدأ قبــيح (repulsive start). The meaning would then be that of a warning, stating be careful **not** to believe in Allah. Obviously this is a very bad start indeed.

The Cut Off

القطع

القَطع The Cut Off

تعريفه لغة: الإبانة والإزالة Its linguistic definition: The separation, to put an end to something.

تعريفه اصطلاحًا: قَطعُ القِرَاءَة والانتِهَاءُ مِنـــهَا Its applied definition: Cutting off the recitation and ending it.

With the cut off, the reader changes to a different state outside the state of recitation. The قطع can only be at the end of an aayah, in difference to the وقـــف which can be at the end of an aayah, or in the middle of an aayah. If the reader returns to reciting the Qur'an after cutting off, then he/she should start with الاسْـــتِعَاذة , and if starting a surah, the basmalah also. If the reader is starting in the middle of a surah, he/she has the choice of adding the basmalah after the اسْتِعَاذة or not. Care should be given when cutting off the recitation so that the cut off is on an aayah giving full correct meaning. The reader should not tie himself/herself down to stopping on the end of a رُبع or at a حِزْب (half juz' mark), or at the end of a juz', nor that he/she start his recitation at the beginning of one of these sections. Many times the end of these sections is very much attached to what follows it, and it is inappropriate to cut off the recitation at these points. A few examples follow of the ends of أجْـــزَاء (plural of juz') that are very connected to the first aayah of the subsequent new juz'. This is not a complete listing and there are many times that the end of a juz' is tied in meaning and in grammar to the beginning of the next juz'.

﴿ ذَٰلِكَ لِيَعْلَمَ أَنِّى لَمْ أَخُنْهُ بِٱلْغَيْبِ وَأَنَّ ٱللَّهَ لَا يَهْدِى كَيْدَ ٱلْخَآئِنِينَ ﴿٥٢﴾
۞ وَمَآ أُبَرِّئُ نَفْسِىٓ ۚ إِنَّ ٱلنَّفْسَ لَأَمَّارَةٌۢ بِٱلسُّوٓءِ إِلَّا مَا رَحِمَ رَبِّىٓ ۚ إِنَّ رَبِّى
غَفُورٌ رَّحِيمٌ ﴿٥٣﴾ ﴾ [يوسف: ٥٢-٥٣]

*[Then said: "I asked for this inquiry] in order that he may know that I betrayed him not in (his) absence. And, verily! Allâh guides not the plot of the betrayers." * "And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful."*

﴿ وَلَا عَلَى ٱلَّذِينَ إِذَا مَآ أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَآ أَجِدُ مَآ أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوا۟ وَّأَعْيُنُهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ حَزَنًا أَلَّا يَجِدُوا۟ مَا يُنفِقُونَ ﴿٩٢﴾ ۞ إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ وَهُمْ أَغْنِيَآءُ ﴾ [التوبة: ٩٢-٩٣]

Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihâd). The ground (of complaint) is only against those who are rich, and yet ask exemption.*

﴿ أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ شَهْوَةً مِّن دُونِ ٱلنِّسَآءِ ۚ بَلْ أَنتُمْ قَوْمٌ تَجْهَلُونَ ﴿٥٥﴾ ۞ فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوٓا۟ أَخْرِجُوٓا۟ ءَالَ لُوطٍ مِّن قَرْيَتِكُمْ ۖ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ﴿٥٦﴾ ﴾ [النمل: ٥٥-٥٦]

*"Do you practice your lusts on men instead of women? Nay, but you are a people who behave senselessly." * There was no other answer given by his people except that they said: "Drive out the family of Lût (Lot) from your city. Verily, these are men who want to be clean and pure!"*

It is therefore not appropriate to cut off the reading at these points, or to begin the subsequent reading with what follows. The division of the Qur'an into ajzaa' and other sections is not part of the revelation, rather it was done by independent judgment.

The Breathless Pause

السكت

السكت The Breathless pause

<u>تعريفه في اللغة</u> Its language definition: Forbiddance : الْمَنع

<u>تعريفه في الاصطلاح</u>: قَطعُ الصَّوتِ عَلَى حَرْفٍ قُرآني بزمن لا يَتَنَفس فيه عادةً بنيَّةِ اسْتِئناف القِراءةِ.

Its applied definition: Cutting off the sound on a Qur'anic letter for a time without taking a breath, usually with the intent of returning to the recitation.

Places that حفص عن عاصم من طريق الشاطبية has a سكت

It has been related that حَفْص عَن عَاصِم مِن الشَّاطِبِيَّة would stop gently without breathing while in the state of continuing his recitation in <u>four places</u> of the revelation.

<u>حُكْمُه: Its rule:</u> واجب عند الوصل It is required to read these four places with a سَكْت when continuing reading in the recitation of Hafs 'an 'Aasim by the way of Ash-Shatibiyyah.

1. Imam حَفْص read with a سَكْت on the أَلِف substituted in place of the tanween in the word ﴿ عِوَجَا ﴾, at the beginning of surah الكَهْف, when joining the first aayah with the next one, then would read ﴿ قَيِّمًا ﴾. This doesn't mean that it is not allowed to stop on the word ﴿ عِوَجَا ﴾ since it is the end of an aayah:

﴿ وَلَمْ يَجْعَل لَّهُۥ عِوَجَاۜ ۝١ قَيِّمًا لِّيُنذِرَ بَأْسًا شَدِيدًا ﴾ [الكهف: ١-٢]

2. There is also a سكت after the word ﴿ مَّرْقَدِنَا ﴾, in surah يس aayah 52, then the reading continues with the next phrase: ﴿ هَٰذَا مَا وَعَدَ ٱلرَّحْمَٰنُ ﴾. It is allowed to stop on the word ﴿ مَّرْقَدِنَا ﴾, then there obviously would be no سكت:

﴿ قَالُوا۟ يَٰوَيْلَنَا مَنۢ بَعَثَنَا مِن مَّرْقَدِنَا ۜ هَٰذَا مَا وَعَدَ ٱلرَّحْمَٰنُ وَصَدَقَ ٱلْمُرْسَلُونَ ﴿٥٢﴾ ﴾ [يس: ٥٢]

The recitation of حَفْص مِن طَرِيق الشَّاطِبِيَّة also reads the word ﴿ مَنْ ﴾, with a سكت in aayah 28 of surah القِيَامة, then he continues with the word ﴿ رَاقٍ ﴾. There is إظهار of the نُون السَّاكِنَة, since the سَكْت prevents إِدْغَام:

﴿ وَقِيلَ مَنْ ۜ رَاقٍ ﴿٢٧﴾ ﴾ [القيامة: ٢٧]

3. حَفْص مِن طَرِيق الشَّاطِبِيَّة also has a سكت on the لام of the word ﴿ بَلْ ﴾ with إظهار of the لام because the سَكْت prevents the إدغام in aayah 14 of surah المطففين. He then recites the next word ﴿ رَانَ ﴾:

﴿ كَلَّا ۖ بَلْ ۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا۟ يَكْسِبُونَ ﴿١٤﴾ ﴾ [المطففين: ١٤]

NOTE: These four سَكَتَات are required when reading these words in continuum with what follows, when reciting by the Shatabiyyah way of Hafs.

There are also سكتات جائزة (allowed breathless pauses) in two different places in the Qur'an. This means there is more than one allowed way of reading in these places.

1. The first allowed سكت is between the end of surah الأنفال, and the beginning of surah التّوبة.

﴿ إِنَّ ٱللَّهَ بِكُلِّ شَيۡءٍ عَلِيمُۢ ۝٧٥ بَرَآءَةٞ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ ﴾

The allowed سكت is on the letter ميم of the word ﴿ عَلِيم ﴾ then the recitation continues with ﴿ بَرَآءَةٞ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ ﴾.

2. The second allowed سكت is on the word ﴿ مَالِيَه ﴾, in aayah 28 of surah الحاقّة when reading in continuation with the next aayah.

﴿ مَآ أَغۡنَىٰ عَنِّي مَالِيَهۡۜ ۝٢٨ هَلَكَ عَنِّي سُلۡطَٰنِيَهۡ ۝٢٩ ﴾ [الحاقة: ٢٩-٢٨]

We previously studied that there is another allowed way of reading, when joining these two aayaat, that is: عدم السكت مع إدغام الهاء في الهاء. Both of theses two ways of joining these two aayaat are allowable.

NOTE: There is a small سين above the words indicating the place of سكت in the Glorious Qur'an.

Stopping on the Ends of Words

الوقف على أواخر الكلم

الوقف على أواخر الكلم Stopping on the Ends of Words

The ends of words are classified as صحيح (strong) or مُعْتل (weak). When the end of a word is be classified as صحيح (strong), this means the last letter is not an ألف or واو or a ياء. The last letter of this word can have a سكون في حالتي الوصل والوقف (sukoon when continuing or stopping), such as in stopping on the last word in this aayah: ﴿ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴾, or can be متحرك وعرض عليه السكون في الوقف (voweled and the sukoon is incidental or temporary when stopping, as in) ﴿ يَوْمَ تُبْلَى ٱلسَّرَآئِرُ ﴾. When the end of a word can is classified as مُعْتل (weak), it means the last letter is an ألف or واو or a ياء . This is exemplified in the second two words of the aayah: ﴿ ثُمَّ دَنَا فَتَدَلَّىٰ ﴾.

الوَقْفُ عَلَى الْكَلِمَةِ الصَّحيحة الآخر The Stop on a Word With a Strong Ending.

It was stated in the previous paragraph that a word الصَّحيحة الآخر (strong ending) can either have a sukoon in both states of وَقْف وَوَصْل, or can have a incidental or conditional sukoon when stopping and voweled when continuing. If the end of the word has a sukoon, the stop can only be with a sukoon, as in ﴿ وَرَبَّكَ فَكَبِّرْ ﴾. If the end of the word was voweled and a sukoon was put on the letter for stopping, (مُتَحَرِّك وَعَرَض عليه السُّكُون للْوَقْف), then there are five possible ways of stopping on it.

1. السكون الْمَحْض (the pure, unmixed sukoon)
2. الرَّوْم (giving only 1/3 of a vowel count)-to be discussed shortly
3. الإشْمَام (a dhammah of the two lips, with no sound)-to be discussed shortly
4. الْحَذْف (deletion)
5. الإبْدَال (substitution)

الْوَقْف بالرَّوم وما يَجُوز فيه ***Stopping with الرَّوْم and What is Allowed With it***

<u>**تعريف الروم لغة**: The linguistic definition of الروم:</u> The request: الطلب

<u>**تعريفه في اصطلاحاً**:</u> هُو ضَعْيفُ الْصَّوتِ عِند الْوَقْفِ عَلَى الضَّمّةِ أَوِ الْكَسْرَةِ بحَيثُ يَذْهَبُ مُعْظَـــمُ صَــوتِها

<u>Its applied definition</u>: It is weakening of the sound when stopping on a dhammah or a kasrah so that most of its sound disappears.

The scholars have determined that the weakening of the sound with a vowel in الـــرَّوْم, is such that it diminishes until it reaches only **<u>one third</u>** of a full vowel count. More is removed from the vowel than remains when reciting with the روم. The sound is weakened due to the shortening of its time and the lowering of the volume of the recitation. The listener close by can hear it, even if blind.

Stopping with الروم can be on the مرفوع and مَجْرُور of conjugated words; and on the مضموم and مَكْسُور of non-conjugated words. It does not matter if the letter stopped on is مُخخف (without a shaddah), or مُشدد, مَهمـــوز (a hamzah) or not, مُنَـــوّن (has a tanween) or not. If there is a tanween it **<u>must not be:</u>**

1. مَنصوب (must not have a fathah- فَتْحَة).

2. اســـم مقـــصور (a word with a tanween ending with alif maqsoora, as in هـــدًى
The tanween in both of these cases is changed into an alif when stopping.

<u>لا يكون الوقف بِالْرَّوم فِي الْمَنْصُوب وَلا فِي الْمَفْتوح The الـــروم cannot be in a word ending with a fathah (فَتْحَة), regardless whether it is a conjugated word ending with a fathah (فَتْحَـــة) or a fixed fathah (فَتْحَة).</u>

The reason for this is due to the lightness of the fathah (فَتْحَة) as well as its covertness. If some of it were emitted with a روم, all of it would be emitted. The فَتْحَـة does not accept division; and this is in contrast to the ضـمـة and كـسرة. Imam Ash-Shatibee in his prose: حِرْزُ الأماني وَوَجْهُ التَّهَانِي, described the روم in the following way.

وَرَومُكَ إسْماعُ الْمُحَرَّكِ واَقِفاً	بِصَوْتٍ خَفِيٍّ كُلَّ دَانٍ تَنَوَّلا
With a hidden sound every close one {can hear}	**And your "rawm" is listening to the vowel when stopping**

Considerations when stopping with الرَّوم

The rules for the letters and lengthenings are the same as when continuing reading.

1. مَدّ اللّين **The soft lengthening**

When stopping on the end of a word with a رَوْم that is preceded with a حرف لِين, the مد اللين is dropped. The حرف اللين is recited with a "مدًا ما", just as when continuing the recitation.

2. أحْكَام الْرَّاء مِن حَيْثُ التَّفخِيم والتَّرقِيق **The rules of takfeem and tarqeeq of الْرَّاء**

When stopping on a راء at the end of a word with a رَوْم, there is observance of تَفْخِيم وترْقِيق as would be observed when continuing the recitation. If there is a كـسرة on the راء, there would be تَرْقِيق, and if there was a فتح or a ضمة on the راء, there would be تفخيم.

Examples:

﴿ عُقْبَى ٱلدَّارِ ﴾ ﴿ وَٱلْفَجْرِ ﴾ These words have ترْقِيق of the رَاء when stopping with روم, because they have a كسرة when continuing.

﴿ مُّسْتَمِرٌّ ﴾ ﴿ سِحْرٌ ﴾

These words have تفْخِيم of the راء when stopping with رَوم, due to the ضمة pronounced when continuing.

3. **القلقلة The Qalqalah**

If the last letter of the word that is to be stopped on with رَوْم is a قلقلة letter, the قلقلة would not be apparent.

4. **الْمَد العارض للسُّكون The conditional sukoon lengthening**

When stopping with a رَوم only two counts can be used, exactly like when continuing (الْمَدّ الطَّبِيعِي).

الوقف بالإشْمَام وَمَا يَجُوز فِيْه *Stopping with the* إشْمَام *and What is Allowed With It*

تَعْريف الإشْمام: هُوَ عِبَارَة عَن ضَم الشَّفَتَين كَهَيْئَتِهما عِندَ النُّطْقِ بالضَّمَّةِ مِن غَيْرِ صَوْتٍ بُعَيْدَ تَسْكِينِ الْحَرْفِ الْمَضْمُوم، إشَارَة إلى أنَّ أَصْلَه الضَّمُّ.

The definition of the إشمام: It is an expression of circling the two lips as they are shaped when pronouncing a dhammah, with no sound, a little bit after putting a sukoon on the letter that has a dhammah, indicating that its original vowel is a dhamm.

It is necessary that there be a space left between the two lips when executing the إشمام. It is important that the إشْمام be after making a sukoon on the last letter, without relaxation. If relaxation occurs then there is سكون مَحْض only and no إشْمام. الإشْمام is seen visually and not heard audibly, which is why only one endowed with eyesight can perceive it. This is the opposite of الْرَّوْم which is heard, but has nothing to do with vision. The إشْمام is allowed after a مرفوع of a conjugated word, and a مَضْموم of a non-conjugated word, excluding all other vowels. It is only suitable for words that end in a ضَمة, since it consists of making a ضَمة of the two lips. Imam Ash-Shaatibee, may Allah be Merciful to him, described the إشمام in his prose, commingly known as مَتْن الشَّاطِبية, as:

وَالإشْمامُ إِطْبَاقُ الشِّفاهِ بُعَيْدَ ما	يُسَكَّنُ لا صَوْتٌ هُنَاكَ فَيَصْحَلاَ
Making sukoon without a sound here even weak	**And the ishmam is closing the lip shortly after**

الوقف على أواخر الكلم Stopping on the Ends of Words

Imam ibn Al-Jazaree explained the رَوم and إشْمام as follows in his prose: الْمُقَدِمة

وَحَاذِرِ الْوَقْفَ بِكُلِّ الْحَرَكَهْ	إِلا إِذَا رُمْتَ فَبَعْضُ الْحَرَكَهْ
إِلا بِفَتْحٍ أَوْ بِنَصْبٍ وَأَشِمْ	إِشَارَةً بِالضَّمِّ فِي رَفْعٍ وَضَمْ
And beware (حاذر)of stopping with a vowel	**Except if you made a روم then part of a vowel**
Except with a فتحة or a nasb[1] and make إشمام	**By indicating a ضمة with raf'a and ضم**

الوقف بالسّكون الْمَحْض وما يجوز فيه Stopping with a pure sukoon, and what is allowed with it

The sukoon is tantamount to removing the vowel on the letter that is being stopped on. مَحْض can be defined as: الخالي الْمُجَرَّد أَوْ الْخَالِص مِنْ الرَّوم والإشْمام , meaning: clearly void or free from الرَّوم and الإشْمام.

السُّكون الْمَحْض can be on all مَرْفُوع ومنْصُوب ومَجْرُور of الْمُعرَب (conjugated words), and on the مضموم ومَكْسُور والمَفْتُوح of مبني (non-conjugated words). It can be on a word that ends with a شَدَّة or without, and ends with a tanween, or not, but cannot be on a word that ends with تنوين منصوب (a tanween that has a fath), as in ﴿ حُوبًا كَبِيرًا ﴾.

As previously stated السّكون الْمَحْض is not allowed when the word stops with an alif, a wow, or a ya'. These are not ساكن صحيح.

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[1] Note: The word nasb generally but not always refers to a conjugated word ending with a fathah. The word raf'a, also generally, but not always refers to conjugated a word ending with a dhammah.

ما يوقف عليه بالسُّكُون المَحْض فقط وَلا يَجُوز فيه روم ولا إشْمام That which can be stopped only on with a pure sukoon, and رَوم and إشْمام are not permitted

1. ما كان آخِرهُ ساكنًا في الوصـل والوقـف That which has a sukoon on the end of the word when continuing and when stopping, as in:

﴿ وَرَبَّكَ فَكَبِّرْ ﴾ ﴿ قُمْ فَأَنذِرْ ﴾

2. عارض الـشكل Conditional vowelization. That which is voweled when continuing with a presented vowel to eliminate the meeting of two non-voweled letters, as in:

﴿ أَنْ أَنذِرِ ٱلنَّاسَ ﴾

﴿ وَلَا تَحْزَنُوا۟ وَأَنتُمُ ٱلْأَعْلَوْنَ ﴾

Included in عارض الشكل (conditional or incidental vowels) are the words ﴿حِينَئِذٍ﴾ and ﴿ يَوْمَئِذٍ ﴾, because the kasrah on the ذال is presented. The روم and إشمام are forbidden from the presented vowel in general because its origin was a sukoon.

3. ما كان متحركًا بِالنَّصب فِي غير المُنَوّن أوْ كان مَفْتوحًـا That which has a fathah (فَتْحَـة) on it a congugated or permanent (not incidental) fathah (فَتْحَـة), but not with a tanween. Examples:

﴿ ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴾ This is a conjugated fathah (فَتْحَة)

﴿ تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ ۝١ ﴾ This is a permanent or fixed fathah (فَتْحَة)

﴿ ٱلَّذِى يُخْرِجُ ٱلْخَبْءَ ﴾ This is a conjugated fathah (فَتْحَة)

4. هاء التأنيث وهِي قِسمان The female هاء which has two divisions:

a. قسم رسم بالهاء الْمَرْبُوطة A division that was written with هاء مربوطة This is exemplified in: ﴿ ٱلْجَنَّةَ ﴾ ﴿ مَّغْفِرَةً ﴾. All agree that these words have سكون مَحْض when stopping, and no روم أو إشْمام are allowed. This is due to that fact that الروم والإشمام make clear the vowel of the letter that is being stopped on (when the word is read continuing), here being the letter هاء which has no vowel when continuing because it is exchanged for a تاء. This تاء is not present when stopping, instead these words are stopped on with the letter هاء. الروم والإشمام are not used in a letter whose vowel is not on it but on a different, exchanged letter

b. قسم رسم بالتّاء الْمَبْسُوطَة A division that was written with an open تاء. This division, according to حَفص, can be stopped on three possible ways: السكون الْمَحض والْرَّوْم والإشمام , depending on the vowel of the تاء when continuing. If it has a ضمة, it can be stopped on all three ways, as in: ﴿ وَجَنَّتُ نَعِيمٍ ﴾. If it has a kasrah on it, stopping with a مَحْض سكون and روم are allowed, as in: ﴿ وَبِنِعْمَتِ ٱللَّهِ ﴾. If it has a fathah (فتحة), it can only be stopped on with السكون المَحْض, as in: ﴿ رَحْمَتَ رَبِّكَ ﴾. It is to be noted that the هاء التأنيث is always conjugated, and never fixed in vowel.

5. هاء الضمير (The pronoun or possesive pronoun هاء)

The pronoun هاء which is found only at the end of words can be stopped with an absolute sukoon, and all are agreement with this. There is a difference of opinion as to whether it can be stopped with الرَوم and الإشمام. There are three schools of thought concerning this:

a. **الْمَذْهَب الأول** The first school of thought: مَنْعُ الْـرَّوم وَالإشْـمـام فيهَـا مُطْلَقًـا Complete forbiddance of there being روم and إشْمام on the هاء, using the هــاء التّأْنيــث as a gauge because of the similarity between it and the هــاء الْـضّمير when stopping.
b. **الْمَذْهَب الثّاني** The second school of thought: جَوَاز الرَّوْم وَالإشْمام تَبعًا لِحَرَكَةِ الْهَاءِ عِنْـدَ الْوَصل Allowance of رَوم and إشمام depending on the vowel of the هــاء when continuing.
c. **الْمَذْهَب الثّالث** The third school of thought: It is divided into sections, and according

to Imam ابن الجَــزري, it is the most correct school of thought. This school of thought is called مذهب التفصيل. There is forbiddance of روم and إشمام in four states, and allowance of them in all other states, which in Arabic is: مَنَع الرّوم والإشْمام فيها في أَرْبَع صُوَر وَجَوَازها فيما عداها.

These four states that forbid الروم والإشمام in this school of thought are:

1) أَن يَقَع قَبل الْهَاء يَاء سَاكِنَة سَوَاء كَانت مَدِّيَة أو لِينِيّة When a ياء saakinah occurs before a هاء, whether it is a ياء مدّيّة or ياء لِينِيّة , such as in: ﴿ وَلِأَبَوَيْهِ ﴾ ﴿ أَنْ أَرْضِعِيهِ ﴾.

2) أن يَقع قَبلها واو ساكنة ويستوي في ذلك الواو المدية أو اللينية When a واو saakinah occurs before the هاء, with no difference being made to whether the واو saakinah is a واو مدية or واو لينية as in: ﴿ فَلَمَّا رَأَوْهُ ﴾ ﴿ حَرِّقُوهُ ﴾.

3) أن يقع قبلها كسرة When a kasrah precedes it: ﴿ حَقَّ قَدْرِهِۦ ﴾.

4) أن يَقَعَ قَبْلها ضَمّة When a dhammah precedes it ﴿ إِن كُنتُ قُلْتُهُۥ ﴾.

There then remains in this school of thought after the four previous forbidding states, **three states that permit in them stopping on the هــاء الــضمير with رَوم and إشمــام**, in addition to the complete sukoon. They are:

1) أَن يَكون قبل الهَاء أَلِف مَدِّيَة When a lengthened alif occurs before the هاء: ﴿ وَبَشَّرْنَـٰهُ ﴾.

2) أن يَقع قَبلها فَتْحَة When a fathah (فَتْحَة) precedes it: ﴿ فَقَدْ عَلِمْتَهُۥ ﴾.

3) أن يَقع قَبلها سَاكِن صَحِيح When a true sukoon precedes it: ﴿ فَلْيَصُمْهُ ﴾.

It is to be noted that the هاء الضمير is never conjugated, and is fixed with either a ضمة or a كسرة. The هاء الضمير can be stopped on with رَوم and إشمام in the three previously discussed allowable states, according to its vowel when continuing. If it has a ضمَّة, then it can be stopped on with a complete sukoon, or with روم, or with إشمام. If it has a كسرة it is allowed to stop on it with رَوْم or with a complete sukoon only.

الوقف على أواخر الكلم Stopping on the Ends of Words

الوقف على هاء الضمير Stopping on the pronoun هاء

مذهب المنع — The forbidding school of thought

منع الروم والإشمام مطلقًا والوقف بالسكون المحض فقط

Forbiddance of روم and إشمام stopping is only with a pure sukoon.

مذهب الْجَواز — The allowed school of thought

جواز الروم والإشمام إلى جانب السكون المحض

Allowance of روم and إشمام in addition to a pure sukoon.

مَذهَب التَّفصِيل — The divisional school of thought

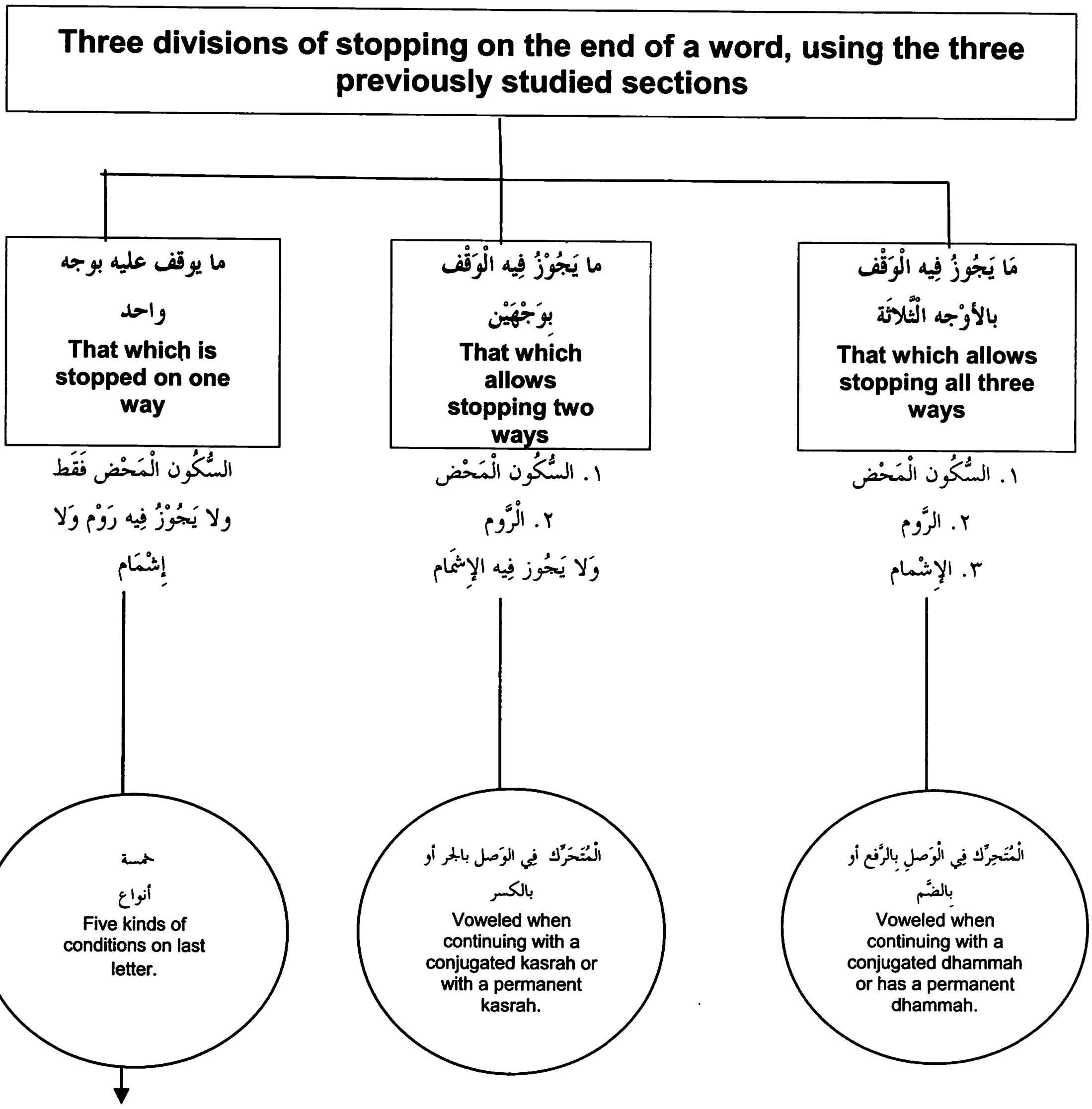
مَنع الرَّوم والإشْمام فيها في أَرْبَع صُوَر وَجَوَازها فيما عَداها There is forbiddance of روم and إشمام in four states, and allowance of them in all other states.

منع الروم والإشمام Forbiddance of الروم والإشمام	جواز الروم والإشمام Allowance of الروم والإشمام
أن يَقَع قَبل الْهاء يَاء سَاكِنَة سَوَاء كَانت مَدِّيَة أو لِينيّة	أن يَكون قبل الهَاء أَلِف مَدِّيَة When a lengthened alif occurs before the هاء.
أن يَقع قَبلها واو ساكنة ويستوي في ذلك الواو المدية أو اللينية When a واو saakinah occurs before the هاء, with no difference being made to whether it is a واو مدية or واو لينية	أن يَقع قَبلها فَتْحَة When a fathah (فتحة) precedes it
أن يقع قبلها كسرة When a kasrah precedes it.	أن يَقَع قَبلها سَاكِن صَحِيح When a true sukoon precedes it.
أن يَقَعَ قَبْلها ضَمّة When a dhammah precedes it.	Depending on vowel of هاء

Depending on vowel of هاء:

- مكسورة
  1. السكون المحض
  2. الروم
- مضمومة
  1. السكون المحض
  2. الروم
  3. الإشمام

الوقف على أواخر الكلم Stopping on the Ends of Words



1. ساكن وصلاً ووقفًا Fixed sukoon when stopping or continuing

2. عارض الشكل Conditional vowelization

3. منصوب بالفتحة أو مفتوحًا Fathah without tanween

4. هاء التأنيث Female ha' written as ـة

5. هاء الضمير pronoun or possesive ha'.

الوقف بالْحَذْف Stopping with Deletion

Stopping with deletion can be in three places.

1. اَلتَّنوِين مِنَ الْمَرْفُوعِ والمَجْرُور The dhammah and kasrah tanween. The نون سـاكنة of the tanween is deleted. This is exemplified in the words of Allah the Exalted: ﴿ إِنَّهُۥ لَقُرۡءَانٌ كَرِيمٌ ﴿٧٧﴾ ﴾

2. صِلة هَاء الْضَّمِير The lengthening of the vowel of هاء الضَّمِير. The صلة of هـاء الـضَّمِير is deleted when stopping whether the lengthening was a واو or a يـاء. An example is when stopping on the end of aayah 7 below:

﴿ مِثۡقَالَ ذَرَّةٍ خَيۡرًا يَرَهُۥ ﴿٧﴾ وَمَن يَعۡمَلۡ ﴾ [الزلزلة: ٧]

3. اليَاءات الزوائد عند مَن أثْبتها في الوصـل فقـط The extra ya' for those who establish them when continuing. This occurs only once the way we read (حفص عَنْ عَاصم), and that is in the word آتان in surah النمل: [النمـل: ٣٦] ﴿ فَمَآ ءَاتَىٰنِۦَ ٱللَّهُ خَيۡرٌ ﴾. In the above aayah, the word ءَاتَىٰنِۦَ, is read with an established ياء with a fathah (فتحة) on the end of it, when continuing. When stopping on this word, there are two ways that are allowed by حفص. One of these ways is by deleting the ياء, the other allowable way is by keeping the ياء.

الوقف بِالإبدال *Stopping with Substitution*

There are two cases of stopping with إبدال. **The first case** consists of the following three types of tanween.

1. التنوين في الاسم المنصوب The tanween with a fathah (فتحة), regardless if the alif is written with it or not, as in:

﴿ بِمَا لَا يَسْمَعُ إِلَّا دُعَآءً وَنِدَآءً ﴾

﴿ وَكَفَىٰ بِٱللَّهِ حَسِيبًا ﴾

2. التَّنْوِين فِي الاسْمِ المَقصُور مُطْلَقًا The tanween in all alif maqsoora, no matter what their conjugation, since they are all written with a fathah (فتحة). Examples can be found in the following aayaat:

﴿ أَوْ كَانُواْ غُزًّى ﴾ ﴿ وَهُوَ عَلَيْهِمْ عَمًى ﴾

3. لفظ "إذاً" المنوّن Stopping on the word of "إذاً" when it has a tanween, as in:

﴿ أَمْ لَهُمْ نَصِيبٌ مِّنَ ٱلْمُلْكِ فَإِذًا لَّا يُؤْتُونَ ٱلنَّاسَ نَقِيرًا ۝٥٣ ﴾

The tanween is changed into an alif in all three of these types expalined above. Similar to these is the نون التوكيد الخفيفة (light emphasized noon) in two places in the Qur'an, aayah 32 in surah Yusuf: ﴿ وَلَيَكُونًا مِّنَ ٱلصَّٰغِرِينَ ﴾ and aayah 15 in surah Al-'Alaq ﴿ لَنَسْفَعًا بِٱلنَّاصِيَةِ ۝١٥ ﴾.

The second case

This case consists of هـــاء التأنيـــث that is at the end of a singular noun. تُبدل هذه التاءُ هَاءً عِندَ الوقف. In these cases the تـــاء is changed into a هـــاء when stopping. Examples are in the following:

﴿ ٱدۡعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلۡحِكۡمَةِ وَٱلۡمَوۡعِظَةِ ٱلۡحَسَنَةِ ﴾

If the noun ending with the هاء التأنيث has a tanween, as in ﴿ نَارٌ حَامِيَةُۢ ﴾, the tanween is deleted when stopping and the تاء is changed into a هاء, and the word is stopped with a سكون مَحض.

Application of stopping on the ends of words

We now can apply the different ways of stopping on one word in recitation.

❖ If we stop on the word السَّمَاءُ, it can be stopped on in the following ways:

1. سكون محض with مد واجب متصل and/or مد عارض للسكون, with the lengthening of 4, 5, or 6 counts (taking in to account the lesson on مدّ بسببين).
2. رَوم with مد واجب متصل only, the مـــدّ will be only four or five counts since روم is as when continuing.
3. إشمام with مد واجب متصل and/or مـــدّ عـــارض لـلـسكون, 4, 5, or 6 counts (refer to the two reasons for one medd lesson in part one).

❖ If we stop on the word ﴿ فَأَطَاعُوهُ ﴾ the following are the possible ways of stopping:

1. مَذْهَب المنع **The forbidding school of thought**

الوقف بالسكون المحض فقط مع ثلاثة أوجه للعارض للسكون Stopping with only a pure sukoon and the three ways of عارض سكون (2,4,6).

2. مَذْهب الجواز The allowed school of thought

الوقـــــــــــــف بـــــــــــــسبعة أوجـــــــــــــه Stopping with seven ways السكون المحض مع ثلاثة أوجه للعارض السكون (٢-٤-٦) The pure sukoon and the three ways of مدّ عارض سكون (2,4,6).

الإشمام مع ثلاثة أوجه للعـــارض الـــسكون Stopping with الإشمـــام with the three different possible vowel count lengthenings of مدّ عارض سكون.

الرَّوم مع القصر Two counts only stopping with الرَوم.

3. مذهب التَّفصيل The divisional school of thought

الوقف بالسكون المحض مع ثلاثة أوجه للعـــارض الـــسكون Stopping with a pure sukoon and three different allowed counts of عارض سكون. There is prohibition of الروم and الإشمام since a واو preceded the هاء الضمير.

الاختلاس The stealing

تعريف الاختلاس: هُوَ الإسراع قَلِيلاً عِندَ نُطقِ الْمُخْتَلَس مَعْ خَفْضِ صَوْتِه بالنِّسْبَة لِما جَاوِرَهُ مِنَ الْحُرُوف .

The definition of the stealing: It is a slight quickening when pronouncing the "mukhtalas" [letter being pronounced with partial stealing of the vowel] with a lowering of the voice in comparison to the surrounding letters.

It is also called الإخفاء (hiding) by scholars. The scholars have determined that what remains of the vowel is two-thirds, and one-third has been removed. The stealing, (الاختلاس), is not considered part of the stopping on the ends of words, but is placed here so that a comparison between it and الروم can be done in a timely manner. Both الروم and الاختلاس share the characteristic of dividing the vowel, meaning removal of part of it, and leaving the other part of it. The following table summarizes the differences between the روم and the اختلاس .

الاختلاس	الروم
يُؤْتَى فيه بِثُلُثَي الْحَرَكَة الثَّابت فيه أَكْثَر مِن الذَّاهب مِن الحَرَكَة Two-thirds of the vowel is used. The amount of vowel remaining is more than that which went.	يُؤْتَى فِيه بثلث الحركة الذاهب مِن الْحَرَكَة أَكْثَر مِن الثَّابت فيها One third of the vowel is used. The amount of vowel that went is more than that which remains.
لا يَخْتَص بالوقف، وَمِثَالُه فِي الوصل: الاختلاس عِند أَدَاء كَلِمَة " تَأْمَنَّا" بِسُورة يُوسف. It is not used only in stopping. The only example of الاختلاس in the recitation of Hafs 'An 'Aasim by the way of Ash-Shaatibiyyah is in the word تَأْمَنَّا in surah Yusuf.	لا يَكُون إلاّ فِي الوَقف It can only be when stopping.
يَكون فِي الْحَرَكَات الثّلاث بناءً أو إعرَابًا It can be in all of the three vowels, conjugated and not.	لا يَكُون فِي الْمَنصُوب والْمَفْتُوح It cannot be in the conjugated or fixed fathah (الفتحة).

Stopping on the Ends of Words الْوَقْف على أَوَاخر الْكَلم

Stopping on words with a weak ending الْوَقْف عَلى الْكَلِمة الْمُعْتَلة الآخر

There are general standards for words ending with any one of the three medd letters (the alif, the واو مَدِّية and the ياء مَدِّية) that are uniform:

1. إثباهما في الْحَالين (وصلاً ووَقفاً) If the medd letter is established in writing and a saakin letter does not follow it, the medd letter is then affirmed and established in pronunciation when stopping just as it is when continuing following the writing of the Qur'an.

2. حَذْفها وَصْلاً وَوَقْفاً If the medd letter is not present in the written copy of the Qur'an, the medd letter is dropped in pronunciation when continuing and stopping.

3. حَذْفها وَصْلاً وإِثْبَاتُها وَقْفاً If a saakin follows a word ending in a medd letter, the medd letter is then dropped in pronunciation when continuing, because of the forbidding of two saakin letters from meeting between two words, but is established in pronunciation when stopping.

4. إِثْبَاتُها وَصْلاً وَحَذْفُها وَقْفاً This occurs with مَدّ الصلة wherein a lengthened واو or ياء is pronounced when continuing, but dropped when stopping. There is no case of this with the alif.

We will discuss words ending in medd letters that have special indications in the recitation of Hafs 'an 'Aasim. Other than these words that have special indication, Hafs stops on words according to the writing in the Qur'an.

The special indications for some words ending in a written lengthened alif by the way of Hafs 'an 'Aasim

A. <u>**Case one**</u>

الألف الْمَرْسُومة التي تَحْذف وصلاً ووقفاً The written alif that is dropped when continuing and stopping

This occurs in certain words and the indication of this is what is called الصّفر الْمُستدير which is the symbol: اْ written over the alif. The words that end in a written but not pronounced alif in which this occurs are:

The word ثَمُودَاْ in the following four aayaat:

﴿ أَلَآ إِنَّ ثَمُودَاْ كَفَرُواْ رَبَّهُمْ ﴾ [هود: ٦٨]

﴿ وَعَادًا وَثَمُودَاْ وَأَصْحَٰبَ ٱلرَّسِّ ﴾ [الفرقان: ٣٨]

﴿ وَعَادًا وَثَمُودَاْ وَقَد تَّبَيَّنَ لَكُم مِّن مَّسَٰكِنِهِمْ ﴾ [العنكبوت: ٣٨]

﴿ وَثَمُودَاْ فَمَآ أَبْقَىٰ ۝٥١ ﴾ [النّجم: ٥١]

The word قَوَارِيرَاْ the first word in the aayah:

﴿ قَوَارِيرَاْ مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ۝١٦ ﴾ [الإنسان: ١٦]

B. **Case two**

الألف التي تَحْذَفُ وصلاً وَتَثْبُتُ وَقفاً The alif that is dropped when continuing, but pronounced (established) when stopping.

These are more notably called the "seven alifaat" or الألِفات السّبْع. The indication for these alifaat is what looks very much like the number zero over the alif, 0, which is called الصِّفر الْمُسْتَطِيل الْقَائِم. These seven alifaat occur in seven different words in different places in the Qur'an. These words are:

﴿ ٱلظُّنُونَاْ ﴾ [الأحزاب: ١٠]

﴿ ٱلرَّسُولَاْ ﴾ [الأحزاب: ٦٦]

﴿ ٱلسَّبِيلَا۠ ﴾ [الأحزاب: ٦٧]

﴿ قَوَارِيرَا۠ ﴾ [الإنسان: ١٥] This is the last word of aayah 16 of surah Al-Insaan and the first occurrence of the word. The first word of aayah 17 has a different rule for the alif, see case one on previous page.

﴿ أَنَا۠ ﴾ Whenever it occurs in the Qur'an

﴿ لَّٰكِنَّا۠ ﴾ [الكهف: ٣٨]

﴿ سَلَٰسِلَا۠ ﴾ [الإنسان: ٤] (One of two allowable ways of stopping on this word).

A special note: There are three places in the Qur'an where the alif of ﴿ يَٰٓأَيُّهَا ﴾ and ﴿ أَيُّهَا ﴾ is not written, and therefore Hafs 'an 'Aasim stops on these words with a هاء saakinah. These three aayat are:

﴿ وَتُوبُوٓاْ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلْمُؤْمِنُونَ ﴾ [النور: ٣١]

﴿ وَقَالُواْ يَٰٓأَيُّهَ ٱلسَّاحِرُ ٱدْعُ لَنَا رَبَّكَ ﴾ [الزّخرف: ٤٩]

﴿ سَنَفْرُغُ لَكُمْ أَيُّهَ ٱلثَّقَلَانِ ۝٣١ ﴾ [الرّحمٰن: ٣١]

This is as a reminder, for as stated above, Hafs stops on words ending with a medd letter according to the writing in the copy of the Qur'an. Stopping on these words in the three preceding aayaat would only be done in a compelled stop, الوقف الاضطراري, or when requested by a teacher الْوَقف الاخْتِباري as a test.

Words ending in a واو

A review of the rules for stopping on a word with a weak ending, meaning one of the three medd letters:

1. إثباتها في الْحَالين (وصلاً ووَقفًا) Establishing (pronouncing) the letter in both cases (continuing and stopping). If the medd letter is established in writing and a saakin letter does not follow it, the medd letter is then affirmed and established in pronunciation when stopping just as it is when continuing following the writing of the Qur'an.

2. حَذفها وَصْلاً وَوَقْفًا If the medd letter is not present in the written copy of the Qur'an, the medd letter is dropped in pronunciation when continuing and stopping.

Words ending with a واو follow these above rules. For an example, words ending with a medd letter واو and followed by a sukoon in the first pronounced letter of the next word have a dropped واو when continuing, and established واو when stopping on the word, such as in: [البينة: ٥] ﴿ وَيُقِيمُوا۟ ٱلصَّلَوٰةَ وَيُؤْتُوا۟ ٱلزَّكَوٰةَ ﴾. This is in accordance with rule number two, so we would not pronounce the واو at the end of the two verbs when continuing, but would pronounce them when stopping on the verbs.

There are five words to take note of with the letter واو, and although they follow rule number two, a brief explanation of these words will help in understanding. There are four verbs that are written without the final واو, **with no grammatical reason** and therefore not pronounced when continuing and when stopping. Scholars of the Qur'an pointed to the reason for their not being written is the quickness of their occurrence and were written with the intention of continuing recitation. These four verbs are:

﴿ وَيَدْعُ ٱلْإِنسَـٰنُ بِٱلشَّرِّ دُعَآءَهُۥ بِٱلْخَيْرِ ﴾ [الأسراء: ١١]

﴿ وَيَمْحُ ٱللَّهُ ٱلْبَـٰطِلَ ﴾ [الشّورى: ٢٤]

﴿ يَوْمَ يَدْعُ ٱلدَّاعِ إِلَىٰ شَىْءٍ نُّكُرٍ ﴾ [القمر: ٦]

﴿ سَنَدْعُ ٱلزَّبَانِيَةَ ۝١٨ ﴾ [العلق: ١٨]

There is one noun with the final واو dropped in writing and in pronunciation, it is the word وَصَـٰلِحُ in the aayah: [التحريم: ٤.] ﴿ وَصَـٰلِحُ ٱلۡمُؤۡمِنِينَ ﴾. Again, as said previously, since there is no واو written, we follow rule number two, meaning this واو is dropped in writing and not pronounced whether stopping or continuing.

3. حَذْفها وَصْلاً وإِثْبَاتُها وَقْفًا If a saakin follows a word ending in a medd letter, the medd letter is then dropped in pronunciation when continuing, because of the forbidding of two saakin letters from meeting between two words, but is established in pronunciation when stopping.

4. إِثْبَاتُها وَصْلاً وَحَذْفُهَا وَقْفًا This occurs with مَــدّ الــصلة wherein a lengthened واو or يــاء is pronounced when continuing, but dropped when stopping. An example of this would be: ﴿ وَلِيَعۡلَمَ ٱللَّهُ مَن يَنصُرُهُۥ وَرُسُلَهُۥ بِٱلۡغَيۡبِ ﴾.

Words ending in a ياء

The rules for words ending in a medd letter are, once again:

1. إثباتها في الْحَالين (وصلاً ووقفاً) If the medd letter is established in writing and a saakin letter does not follow it, the medd letter is then affirmed and established in pronunciation when stopping just as it is when continuing following the writing of the Qur'an.

2. حَذْفها وَصْلاً وَوَقْفاً If the medd letter is not present in the written copy of the Qur'an, the medd letter is dropped in pronunciation when continuing and stopping.

Hafs 'an 'Aasim follows the writing in the mus-haf, so if a ياء is written at the end of a word, and we are stopping on that word, we stop with a ياء ; if a word ends without a ياء written, then Hafs 'an 'Aasim stops without the letter ياء . One may wonder why this is even mentioned since if a letter is not written we do not pronounce it; but there are some ياءات not written at the end of words, and some of the ways of recitation establish the ياء when stopping on the word, and others establish the unwritten ياء when both continuing and stopping. These are called الْيَاءات الزَّوائِد . Examples of these are in the following words:

﴿ فَٱرْهَبُونِ ﴾ in the phrase: [البقرة: ٤٠] ﴿ وَإِيَّٰىَ فَٱرْهَبُونِ ﴾

﴿ وَٱخْشَوْنِ ﴾ in the phrase: [المائدة: ٣] ﴿ فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِ ﴾

﴿ أَتُمِدُّونَنِ ﴾ in the phrase: [النّمل: ٣٦] ﴿ قَالَ أَتُمِدُّونَنِ بِمَالٍ ﴾

﴿ أَكْرَمَنِ ﴾ in the phrase: [الفجر: ١٥] ﴿ فَيَقُولُ رَبِّىٓ أَكْرَمَنِ ۝١٥ ﴾

An important note is that these are just examples, and there are many occurrences (more than 100) in the Qur'an of the extra ياء not written. There are also times where these same words occur with the ياء written, and when this happens, Hafs 'an 'Aasim, as well as all the different qira'aat establish the ya' when stopping as well as continuing as long as a saakin letter doesn't follow it when continuing. An example of this is the word:

[البقرة: ١٥٠] ﴿ وَٱخْشَوْنِى ﴾. As we can see there is a ياء written at the end of this

word, so we pronounce it when stopping and continuing since it is not followed by a saakin.

There is one place in the Glorious Qur'an where Hafs' 'an 'Aasim stops on a word without a regular written ياء two possible ways, one with establishing the ياء, the other without the ياء. This is in aayah 36 in surah An-Naml, on the word ﴿ ءَاتَىٰنِۦَ ﴾ in the phrase: ﴿ فَمَآ ءَاتَىٰنِۦَ ٱللَّهُ خَيْرٌ مِّمَّآ ءَاتَىٰكُم ﴾ [النمل: ٣٦]. Hafs 'an 'Aasim reads this word with the ياء with a fathah on it when continuing. To summarize: Hafs 'an 'Aasim stops on the word ﴿ ءَاتَىٰنِۦَ ﴾ in surah An-Naml two possible ways, either with a ياء saakinah or without the ياء and therefore stopping with a نُون saakinah. When continuing, Hafs reads this word with an established ياء and an accompanying fathah (فَتْحة).

We will not be explaining الْيَاءات الزَّوائِد more as this is in the realm of the study of the qira'aat. The most important thing to remember is that Hafs follows the writing of the Qur'an for words ending with a ياء, with the exception of aayah 36 of An-Naml.

3. حَذْفها وَصْلاً وإِثْبَاتُها وَقْفاً If a saakin letter follows a word ending in a medd letter, the medd letter is then dropped in pronunciation when continuing, because of the forbidding of two saakin letters from meeting between two words, but is established in pronunciation when stopping. An example is: ﴿ يَقُولُ يَٰلَيْتَنِى ٱتَّخَذْتُ مَعَ ٱلرَّسُولِ سَبِيلًا ﴾

4. إِثْبَاتُها وَصْلاً وَحَذْفُها وَقْفاً This occurs with مَدّ الصلة wherein a lengthened واو or ياء is pronounced when continuing, but dropped when stopping. An example of this would be: ﴿ وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مِنْ أَمْرِهِۦ يُسْرًا ﴾.

This ends the subject of stopping on the ends of words.

The Joined and Separated

المقطوع والموصول

المقطوع والموصول The Joined and Separated

تعريف المقطوع: هو الْمَفْصُولُ عَمَّا بَعْدَه رسمًا

Definition of الْمَقْطُوع: That which is separated in writing from that which follows it.

تعريف الموصول: هو كُلّ كلمةٍ اتَّصَلَتْ بغَيرِهَا رَسْمًا

Definition of الْمَوصُول: Every word that is joined with another in writing.

It is necessary to learn and apply in recitation the words that are separated in writing and those that are joined in writing when reciting, so that the reader knows how to stop on the separated word in the correct place, and on the joined word in the correct manner.

There are 26 words oulined by Imam Ibn Al-Jazaree that are written joined, separated, or there is a difference in the different copies of the Qur'an. Imam Ibn al-Jazaree, may Allah have mercy upon him, put these in his prose, المقدمة: فيما يجب على قارئ القرآن أن يعلمه, making it easy for the Qur'an reader to learn them.

The first two words are:

أَنْ لا

The first of these is "أَنْ" with a fathah (فَتْحَة) on the hamzah followed by a نون ساكنة without a shaddah, and the negative "لا". These two words are written three different ways in the Glorious Qur'an,

1. مقطوع (Separated from each other in writing)

2. موصول (Joined together in writing)

3. مختلف فيه (It is written either way in different copies of the Qur'an)

مقطوع بلا خلاف Written Separately with agreement in various copies of the Qur'an

There are ten places that "أن لا" are written separated from each other. These are what are referred to in الجزرية in the following lines:

وَاعْرِفْ لِمَقْطُوعٍ وَمَوْصُولٍ وَتَا   فِي الْمُصْحَفِ الإِمَامِ فِيمَا قَدْ أَتَى (٨٠)

فَاقْطَعْ بِعَشْرِ كَلِمَاتٍ : أَن لَّا   مَعْ :مَلْجَأَ ، وَلَا إِلَـهَ إِلَّا (٥

وَتَعْبُدُوا يَاسِينَ ، ثَانِي هُودَ ، لَا   يُشْرِكْنَ ، تُشْرِكْ ، يَدْخُلَنْ ، تَعْلُوا عَلَى

أَن لَّا يَقُولُوا ، لَا أَقُولَ ....

The ten places mentione above in the poem are:

﴿ حَقِيقٌ عَلَىٰٓ أَن لَّآ أَقُولَ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ ﴾ [الأعراف: ١٠٥]

﴿ أَن لَّا يَقُولُواْ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ ﴾ [الأعراف: ١٦٩]

﴿ وَظَنُّوٓاْ أَن لَّا مَلْجَأَ مِنَ ٱللَّهِ إِلَّآ إِلَيْهِ ﴾ [التوبة: ١١٨]

﴿ وَأَن لَّآ إِلَـٰهَ إِلَّا هُوَ ﴾ [هود: ١٤]

﴿ أَن لَّا تَعْبُدُوٓاْ إِلَّا ٱللَّهَ ﴾ [هود: ٢٦]

﴿ أَن لَّا تُشْرِكْ بِى شَيْـًٔا ﴾ [الحج: ٢٦]

﴿ أَن لَّا تَعْبُدُواْ ٱلشَّيْطَـٰنَ ﴾ [يس: ٦٠]

﴿ وَأَن لَّا تَعْلُواْ عَلَى ٱللَّهِ ﴾ [الدخان: ١٩]

﴿ أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا ﴾ [الممتحنة: ١٢]

﴿ أَن لَّا يَدْخُلَنَّهَا ٱلْيَوْمَ عَلَيْكُم مِّسْكِينٌ ﴿٢٤﴾ ﴾ [القلم: ٢٤]

All other places where أَنْ and لا meet in the Qur'an are written as one word, ألاَّ, with the exception of aayah 87 of surah الأنبياء, in which there is a difference of opinion as to whether it is written مقطوعة or موصولة.

﴿ فَنَادَىٰ فِى ٱلظُّلُمَـٰتِ أَن لَّآ إِلَـٰهَ إِلَّآ أَنتَ ﴾ [الأنبياء: ٨٧]

"إِنْ" مع "ما"

These two words, "إِنْ", a hamzah with a kasrah and a نون ساكنة without a shaddah and the word "ما" are written in the Glorious Qur'an موصولة (joined), except for one place, aayah 40 of surah الرّعد Imam al-Jazaree said:

.... إِن مَّا : بِالرَّعْدِ. ....

The lines of poetry are still referring to the separated words, meaning that there is just this one place where the two words are written مقطوع.

﴿ وَإِن مَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِى نَعِدُهُمْ ﴾ [الرعد: ٤٠]

"أَنْ" مع "ما"

These two words, أَنْ, a hamzah with a fathah (فَتْحَة) followed by a نــون ســاكنة without a shaddah and the word "ما"are written in the Qur'an مَوْصُولَة (joined), always. Imam Ibn Al-Jazaree said:

.... إِن مَّا : بِالرَّعْدِ.وَالْمَفْتُوحَ صِلْ.....

He first addressed, may Allah have mercy on him, the previously discussed two words "إِنْ ما", and then stated "والْمَفْتُوحَ صِــلْ". This means if you put a fathah on the hamzah "إِنْ" in the same word combination, it will then be: "أَنْ ما", and will always be موصــول (joined in writing), hence the word "صل". One example of this is aayah 59 of surah النَّمل.

﴿ ءَآللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ ﴾ [النمل: ٥٩]

"عَنْ" مع "ما"

These two words are written موصــولة in the Glorious Qur'an, with the exception of one aayah, 166 of surah الأعراف:

﴿ فَلَمَّا عَتَوْاْ عَن مَّا نُهُواْ عَنْهُ ﴿١٦٦﴾ ﴾ [الأعراف: ١٦٦]

Imam Al-Jazaree said, regarding these two words.

.... .وَعَن مَّا

نُهُواْ اقْطَعُوا. ......

"مِنْ مع "ما"

These two words are usually written موصــولة, but there are two places where they are written مقطوعة, and one place where some copies of the Qur'an have it written موصولة and others مقطوعة. Imam Ibn Al-Jazaree said:

.. اقْطَعُوا. مِن مَّا: بِرُومٍ وَالنِّسَا[٦] خُلْفُ الْمُنَافِقِينَ. . . . . .

From these lines of poetry we know that in الــرُّوم and النِّـساء these two words are written مقطوعة. These aayaat are:

﴿ فَمِن مَّا مَلَكَتْ أَيْمَـٰنُكُم مِّن فَتَيَـٰتِكُمُ ٱلْمُؤْمِنَـٰتِ ﴾ [النساء: ٢٥]

﴿ هَل لَّكُم مِّن مَّا مَلَكَتْ أَيْمَـٰنُكُم ﴾ [الروم: ٢٨]

We also know from these lines of prose that surah الْمُنَـافِقِين has a place where there is a difference in the copies of the Qur'an in regards to these two words being written as مقطوعة or موصولة . The place is in aayah 10 of surah الْمُنَافِقِين.

﴿ وَأَنفِقُواْ مِن مَّا رَزَقْنَـٰكُم ﴾ [المنافقون: ١٠]

"أَمْ مع "من"

These two words are usually written موصولة, meaning written as "أَمَّـن", in the Qur'an, but there are four places that these words are written مقطوعـة, or separately. Imam Ibn Al-Jazaree said:

. . . . أَم مَّنْ: أَسَّسَ

فُصِّلَت، النِّسَا، وَذِبْحِ . . . .

From these lines we know that the following aayaat have these two words written separately:

﴿ أَم مَّنْ أَسَّسَ بُنْيَـٰنَهُۥ عَلَىٰ شَفَا جُرُفٍ هَارٍ ﴾ [التوبة: ١٠٩]

﴿ أَفَمَن يُلْقَىٰ فِى ٱلنَّارِ خَيْرٌ أَم مَّن يَأْتِىٓ ءَامِنًا يَوْمَ ٱلْقِيَـٰمَةِ ﴾ [فصلت: ٤٠]

﴿ أَم مَّن يَكُونُ عَلَيۡهِمۡ وَكِيلًا ﴾ [النساء: ١٠٩]

﴿ فَٱسۡتَفۡتِهِمۡ أَهُمۡ أَشَدُّ خَلۡقًا أَم مَّنۡ خَلَقۡنَآ ﴾ [الصافات: ١١]

The word in the poem ,"ذِبْح" refers to surah الصَّافَّات because that word uniquely appears in that surah, in ayaah 107.

"حيث" مع "ما"

These two words are written مقطوعة in the Qur'an, and there are only two places where they occur, both in surah البقرة. Imam Ibn Al-Jazaree said only:

.... حَيْثُ مَا . ...

﴿ وَحَيۡثُ مَا كُنتُمۡ فَوَلُّواْ وُجُوهَكُمۡ ﴾ [البقرة: ١٤٤ and ١٥٠]

The last verb before these two words was اقطعوا, so we then understand that they are مقطوعة (written separately).

"أنْ مع "لَم"

These two words, "أَنْ" with a hamzah with a fathah (فَتْحَة) and a نون مشددة with a fathah (فَتْحَة), and "ما"are written in the Glorious Qur'an مقطوعة wherever they occur in the Qur'an. Sheikh Al-Jazaree indicated this when he stated:

.... وأَن لَّمِ الْمَفْتُوحَ. ....

An example of this is aayah 7 of surah الْبلد.

﴿ أَيَحۡسَبُ أَن لَّمۡ يَرَهُۥٓ أَحَدٌ ۝٧ ﴾ [البلد: ٧]

"إِنَّ" مع "ما"

These two words; "إِنَّ" with a hamzah with a kasrah and a نون مشددة with a fathah (فَتْحَة) , and "مــا", are divided into three possibilities in their written form in the Qur'an: مقطوعــة، موصولة، مختلف فيــه . There is only one place in the revelation where this word is written by all مقطوعة, and that is the aayah: ﴿ إِنَّ مَا تُوعَدُونَ لَآتٍ ﴾ [الأنعام: ١٣٤]

There is one place in the Glorious Qur'an where there is a difference in different copies of the Qur'an as to whether they are written مقطوعة or موصولة , and that is aayah 95 of surah النحل:

﴿ إِنَّمَا عِندَ ٱللَّهِ هُوَ خَيْرٌ لَّكُمْ ﴾ [النحل: ٩٥]

Imam Ibn Al-Jazaree, may Allah have mercy on him, said the following about these two words:

.... كَسْرُ إِنَّ مَا :

الأَنْعَامَ (٧) وَالْمَفْتُوحَ: يَدْعُونَ مَعًا وَخُلْفُ الأَنْفَالِ وَنَحْلٍ وَقَعَا (٨)

These lines of poetry combine "إِنَّ ما" and "أَنَّ ما", the place of خلــف (difference) in إِنَّ مــا with a kasrah on the hamzah is in surah النحل, and place of difference as to the writing of أَنَّ ما with a fathah (فَتْحَة) on the hamzah is in surah الأنفال. The rest of the occurrences of إِنَّما in the Qur'an are موصولة by agreement of all.

"أَنَّ" مع "ما"

These two words "أَنَّ" with a hamzah with a fathah (فَتْحَة) and a نون مــشددة with a fathah (فَتْحَة), and "مــا", which are the same as the last two with the exception the hamzah here has a fathah, are found written in the Qur'an موصولة، مقطوعة، ومختلــف فيه . There are two places where they are written مقطوعة:

﴿ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِۦ هُوَ ٱلْبَٰطِلُ ﴾ [الحج: ٦٢]

﴿ وَأَنَّ مَا يَدۡعُونَ مِن دُونِهِ ٱلۡبَٰطِلُ ﴾ [لقمان: ٣٠]

There is one place where there is اختلاف (a difference between the copies of the Qur'an):

﴿ وَٱعۡلَمُوٓاْ أَنَّمَا غَنِمۡتُم مِّن شَيۡءٖ فَأَنَّ لِلَّهِ خُمُسَهُۥ ﴾ [الأنفال: ٤١]

Throughout the rest of the Qur'an these two words are agreed to be written موصولة or connected.

"كُل" مع "ما"

There is one place in the Qur'an where these two words are written, by agreement, مقطوعة (separated): [إبراهيم: ٣٤] ﴿ وَءَاتَىٰكُم مِّن كُلِّ مَا سَأَلۡتُمُوهُۚ ﴾

There are four places where there is a difference in the copies of the Qur'an as to whether they are written موصولة or مقطوعة.

﴿ كُلَّ مَا رُدُّوٓاْ إِلَى ٱلۡفِتۡنَةِ أُرۡكِسُواْ فِيهَاۚ ﴾ [النساء: ٩١]

﴿ كُلَّمَا دَخَلَتۡ أُمَّةٞ لَّعَنَتۡ أُخۡتَهَاۖ ﴾ [الأعراف: ٣٨]

﴿ كُلَّ مَا جَآءَ أُمَّةٗ رَّسُولُهَا كَذَّبُوهُۖ ﴾ [المؤمنون: ٤٤]

﴿ كُلَّمَآ أُلۡقِيَ فِيهَا فَوۡجٞ سَأَلَهُمۡ خَزَنَتُهَآ أَلَمۡ يَأۡتِكُمۡ نَذِيرٞ ﴾ [الملك: ٨]

Imam Ibn Al-Jazaree said the following about these two words:

وَ:كُلِّ مَا سَأَلْتُمُوهُ، وَاخْتُلِفْ رُدُّوا.[9] ....

Imam Al-Jazaree as shown on the previous page, referred to the place in surah النّساء, but did not refer to the other three places in his poem. Another scholar, Sheikh Ibrahim Ali Shahaatah As-Samanoodiyy, may Allah protect him, in his poem:"البيــان في تجويـــد القـــرآن منظومة لآلىء", completed the issue with the following lines of poetry:

وَكُلّما سَأَلْتُمُوهُ فُصِلَت وَخُلْفُ جَا رُدُّوا وَأُلْقِيْ دَخلَت

These two words "كُلّ" and "ما"are written in all other places مَوصُولَة.

"بِئْسَ" مع "ما"

These two words are found written in the Qur'an مقطوعة ، موصولة، ومختلف فيه. Imam Ibn Al-Jazaree started by stating the one place where there is a difference in the copies of the Qur'an as to them being written مقطوعة or موصـــولة. He then stated the places where they are written موصولة in agreement. His statement "كذا" (also), means there is difference as to the writing of the next words مقطوعة or موصولة.

وَ:كُلِّ مَا سَأَلْتُمُوهُ، وَاخْتُلِف رُدُّوا.[9] كَذَاقُلْ بِئْسَمَا، وَالْوَصْلَ صِفْ

خَلَفْتُمُونِي وَاشْتَرَوْا. ....

The aayah in which there is a difference in the different copies of the Qur'an as to the writing of these two words مقطوعة or موصولة is:

﴿ قُلْ بِئْسَمَا يَأْمُرُكُم ﴾ [البقرة: ٩٣]

There are two places in the Holy Qur'an where these two words are written موصولة, meaning joined:

﴿ بِئْسَمَا ٱشْتَرَوْا۟ بِهِۦٓ أَنفُسَهُمْ ﴾ [البقرة: ٩٠]

﴿ قَالَ بِئْسَمَا خَلَفْتُمُونِى مِنۢ بَعْدِىٓ ﴾ [الأعراف: ١٥٠]

These two words are found written in all other places in the Qur'an مقطوعة, or separately.

"في" مع "ما"

These two words are written مقطوعة in 11 places in the Qur'an, in all other places they are written موصولة. The places where they are written مقطوعة are:

﴿ فَلَا جُنَاحَ عَلَيْكُمْ فِى مَا فَعَلْنَ فِىٓ أَنفُسِهِنَّ مِن مَّعْرُوفٍ ﴾ [البقرة: ٢٤٠]

﴿ وَلَٰكِن لِّيَبْلُوَكُمْ فِى مَآ ءَاتَىٰكُمْ ﴾ [المائدة: ٤٨]

﴿ لِّيَبْلُوَكُمْ فِى مَآ ءَاتَىٰكُمْ ﴾ [الأنعام: ١٦٥]

﴿ قُل لَّآ أَجِدُ فِى مَآ أُوحِىَ إِلَىَّ مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُۥٓ إِلَّآ ﴾ [الأنعام: ١٤٥]

﴿ وَهُمْ فِى مَا ٱشْتَهَتْ أَنفُسُهُمْ خَٰلِدُونَ ﴾ [الأنبياء: ١٠٢]

﴿ لَمَسَّكُمْ فِى مَآ أَفَضْتُمْ ﴾ [النور: ١٤]

﴿ أَتُتْرَكُونَ فِى مَا هَٰهُنَآ ءَامِنِينَ ۝١٤٦ ﴾ [الشعراء: ١٤٦]

﴿ هَل لَّكُم مِّن مَّا مَلَكَتۡ أَيۡمَٰنُكُم مِّن شُرَكَآءَ فِي مَا رَزَقۡنَٰكُمۡ ﴾ [الروم: ٢٨]

﴿ إِنَّ ٱللَّهَ يَحۡكُمُ بَيۡنَهُمۡ فِي مَا هُمۡ فِيهِ يَخۡتَلِفُونَۗ ﴾ [الزمر: ٣]

﴿ أَنتَ تَحۡكُمُ بَيۡنَ عِبَادِكَ فِي مَا كَانُواْ فِيهِ يَخۡتَلِفُونَ ٤٦ ﴾ [الزمر: ٤٦]

﴿ وَنُنشِئَكُمۡ فِي مَا لَا تَعۡلَمُونَ ٦١ ﴾ [الواقعة: ٦١]

Imam Ibn Al-Jazaree, may Allah have mercy upon him, said:

.... فِي مَا اقْطَعَا: أُوحِي، أَفَضْتُمُ، اشْتَهَتْ، يَبْلُو مَعَا

ثَانِي فَعَلْنَ، وَقَعَتْ، رُومٌ، كِلَا تَنْزِيلُ، شُعَرَا ، وَغَيْرَهَا صِلَا

"أَيْنَ" مع "ما"

There are two places in the Glorious Qur'an where these two words are written موصولة.

﴿ فَأَيۡنَمَا تُوَلُّواْ فَثَمَّ وَجۡهُ ٱللَّهِۚ ﴾ [البقرة: ١١٥]

﴿ أَيۡنَمَا يُوَجِّههُّ لَا يَأۡتِ بِخَيۡرٍ ﴾ [النحل: ٧٦]

There are three places in some copies of the Qur'an where these two words are written موصولة (joined), and in other copies مقطوعة (separately):

﴿ أَيۡنَمَا تَكُونُواْ يُدۡرِككُّمُ ٱلۡمَوۡتُ ﴾ [النساء: ٧٨]

﴿ وَقِيلَ لَهُمۡ أَيۡنَ مَا كُنتُمۡ تَعۡبُدُونَ ٩٢ ﴾ [الشعراء: ٩٢]

﴿ أَيۡنَمَا ثُقِفُوٓاْ أُخِذُواْ وَقُتِّلُواْ تَقۡتِيلٗا ﴾ [الأحزاب: ٦١]

These two words are written مقطوعة in all other places in the Qur'an. Imam Ibn Al-Jazaree said:

فَأَيْنَمَا كَالنَّحْلِ: صِلْ، وَمُخْتَلِفْ   فِي الشُّعَرَا الأَحْزَابِ وَالنِّسَا وُصِفْ

"إِنْ" مع "لَمْ"

There is one place in the Holy Qur'an where these two words are written موصولة, and they are written مقطوعة throughout the rest of the Qur'an.

﴿ فَإِلَّمْ يَسْتَجِيبُوا۟ لَكُمْ فَٱعْلَمُوٓا۟ أَنَّمَآ أُنزِلَ بِعِلْمِ ٱللَّهِ ﴾ [هود: ١٤]

Imam Ibn Al-Jazaree said:

وَصِلْ: فَإِلَّمْ هُودَ. ....

"أَنْ" مع "لَنْ"

These two words are written موصولة by agreement in two places in the Qur'an, and they are written مقطوعة by agreement in all other places. The closest command is that of "وَصِل" or join, so we know that Imam Al-Jazaree is referring to joining these two words.

﴿ بَلْ زَعَمْتُمْ أَلَّن نَّجْعَلَ لَكُم مَّوْعِدًا ﴾ [الكهف: ٤٨]

﴿ أَيَحْسَبُ ٱلْإِنسَـٰنُ أَلَّن نَّجْمَعَ عِظَامَهُۥ ۝٣ ﴾ [القيامة: ٣]

Imam Ibn Al-Jazaree said:

.......أَلَّن نَّجْعَلَ نَجْمَعَ...........

"كَيْ" مع "لا"

The copies of the Qur'an are in agreement that these two words are written موصولة in four different places in the Qur'an, and written مقطوعة in all other places. Again, the closest command form of a verb is "وَصِل" so we are still on the subject of joining in the Jazariyyah.

﴿ لِّكَيْلَا تَحْزَنُواْ عَلَىٰ مَا فَاتَكُمْ وَلَا مَآ أَصَٰبَكُمْ ﴾ [آل عمران: ١٥٣]

﴿ مَّن يُرَدُّ إِلَىٰٓ أَرْذَلِ ٱلْعُمُرِ لِكَيْلَا يَعْلَمَ مِنۢ بَعْدِ عِلْمٍ شَيْـًٔا ﴾ [الحج: ٥]

﴿ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ ﴾ [الأحزاب: ٥٠]

﴿ لِّكَيْلَا تَأْسَوْاْ عَلَىٰ مَا فَاتَكُمْ ﴾ [الحديد: ٢٣]

Imam Ibn Al-Jazaree said the following about these two words:

.... كَيْلَا تَحْزَنُواْ، تَأْسَوْاْ عَلَى

حَجٌّ، عَلَيْكَ حَرَجٌ ...

"عَنْ" مع "مَنْ"

It established that there are only two places in the Qur'an where these two words are written next to each other, and they are written in these two places مقطوعة :

﴿ وَيَصْرِفُهُۥ عَن مَّن يَشَآءُ ﴾ [النور: ٤٣]

﴿ فَأَعْرِضْ عَن مَّن تَوَلَّىٰ عَن ذِكْرِنَا ﴾ [النجم: ٢٩]

Imam Ibn Al-Jazaree said:

........وَقَطْعُهُمْ عَن مَّن يَشَاءُ، مَن تَوَلَّى ....

The verb now has changed to قطع so we know that Imam Al-Jazaree is now referring to separating the two words in writing.

"يوم" مع "هُم"

These two words are written مقطوعة two places in the Qur'an, and written موصولة all other places.

﴿ يَوْمَ هُم بَـٰرِزُونَ ﴾ [غافر: ١٦]

﴿ يَوْمَ هُمْ عَلَى ٱلنَّارِ يُفْتَنُونَ ﴿١٣﴾ ﴾ [الذاريات: ١٣]

Imam Ibn Al-Jazaree said the following about these two words:

....يَوْمَ هُمْ

Since the last mentioned verb is قطعهم, we understand that Imam Al-Jazaree is still referring to separation of the two words.

لام الْجَر مع مَجْرُورِها

The letter لام is written separated from the noun that it affects (the noun that comes immediately after the لام), in four places in the Glorious Qur'an, and written joined with the noun it affects in all other places.

﴿ فَمَالِ هَـٰٓؤُلَآءِ ٱلْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴾ [النساء: ٧٨]

﴿ وَيَقُولُونَ يَـٰوَيْلَتَنَا مَالِ هَـٰذَا ٱلْكِتَـٰبِ ﴾ [الكهف: ٤٩]

﴿ وَقَالُواْ مَالِ هَـٰذَا ٱلرَّسُولِ يَأْكُلُ ٱلطَّعَامَ ﴾ [الفرقان: ٧]

﴿ فَمَالِ ٱلَّذِينَ كَفَرُواْ قِبَلَكَ مُهْطِعِينَ ﴾ [المعارج: ٣٦]

Al-Jazaree, may Allah have mercy upon him, said

وَ:مَا لِ هَـٰذَا ، وَالَّذِينَ ،هَـٰؤُلَا ....

"لات" مع "حين"

The تاء of the word لات is written separated from the word حين, There is one place in the Qur'an where these two words meet, and as discussed are written مقطوعة. Some had claimed that the تاء was connected to the word حين, but Imam Al-Jazaree here refutes this totally, using the word وُهِّلا, meaning wrong.

﴿ فَنَادَوا۟ وَّلَاتَ حِينَ مَنَاصٍ ﴾ [ص: ٣]

Imam Ibn Al-Jazaree said:

.... تحين: في الإمام صل، ووُهِّلا

"كالوهم" و "وزنوهم"

These two sets of words and possessives usually have the separating ألف after the plural واو, but in surah المطففين aayah four, they are written without the separating ألف, and therefore considered موصولة The word صِل means join.

﴿ وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ ﴾ [المطففين: ٣]

This is what Imam Ibn Al-Jazaree was referring to in his statement:

ووَزَنُوهُمُ وَكَالُوهُمْ صِلِ ....

"ال" التعريف، "ها" التنبيه، "ياْ" النداء

All of these letters cannot be separated from what follows them when reciting the Qur'an, or in the writing of the Qur'an. The noun which follows the definite article "ال" is not separated in writing or in reading, such as in the word: ﴿ ٱلْكَـٰفِرُونَ ﴾, we cannot

separate the "ال" from the noun كَـٰفِرُونَ when reading the Qur'an, so cannot stop on the

آل nor start with كَـٰفِرُونَ. Likewise, the nouns that follow "ها" of notification: هَـٰٓأَنتُمْ,

هَـٰٓؤُلَآءِ, and "يا" for calling: يَـٰٓأَيُّهَا , يَـٰٓإِبْرَٰهِيمُ , يَـٰعِبَادِى are joined with the following word in writing and in recitation. We therefore cannot stop on the first of the joined words, nor start with the second. This is what Imam Ibn Al-Jazaree was indicating when he said:

كَذَا مِنَ: أَلْ، ويَـٰ، وهَـٰ، لَا تَفْصِلِ ....

The words لا تَفْصِلِ mean do not separate. So we can not stop on any of these, separating them from the noun that follows.

Other words not mentioned by Imam Ibn Al-Jazaree

"أن" مع "لَو"

Ash-Sheikh Ibraheem bin ‘Ali Shahaatah As-Samanoodiyy wrote in his prose about tajweed of the Qur'an: لآلِيء البيان في تجويد القرآن the following lines about أنْ and لَو

تُقْطَعُ أن عَن كُلِّ لم ولَوْ نَشَا   كَانُوا يَشَا والْخُلْفُ في الْجِنِّ فَشا

The two words are written separately (مقطوع) in some instances and there is a difference between copies of the Qur'an concerning the occurrence in surah Al-Jinn.

The words أن and لَو are written separately in the following aayaat:

﴿ أَن لَّوْ نَشَآءُ أَصَبْنَـٰهُم بِذُنُوبِهِمْ ﴾ [الأعراف: ١٠٠]

﴿ أَن لَّوْ يَشَآءُ ٱللَّهُ لَهَدَى ٱلنَّاسَ جَمِيعًا ﴾ [الرّعد: ٣١]

﴿ أَن لَّوْ كَانُوا۟ يَعْلَمُونَ ٱلْغَيْبَ مَا لَبِثُوا۟ فِى ٱلْعَذَابِ ٱلْمُهِينِ ﴿١٤﴾ ﴾ [سبأ: ١٤]

The words are written joined (موصول) in some copies of the Qur'an and separated (مقطوع) in other copes in aayah 16 of surah Al-Jinn.

﴿ وَأَلَّوِ ٱسْتَقَـٰمُوا۟ عَلَى ٱلطَّرِيقَةِ لَأَسْقَيْنَـٰهُم مَّآءً غَدَقًا ﴾ [الجن : ١٦]

"ابن" مع "أمَّ"

The words ٱبنَ أمَّ are written joined (موصول) in surah Ta Ha and separated (مقطوع) in surah Al-‘Araaf.)

﴿ يَبْنَؤُمَّ ﴾ [طه: ٩٤]

﴿ قَالَ ٱبْنَ أُمَّ ﴾ [الأعراف: ١٥٠]

"إل" مع "ياسين"

All of the copies of the Qur'an are written with separation of the two words, إل and ياسين regardless whether it is read with a kasrah on the hamzah and sukoon of the لام or with a fathah on the hamzah followed by an alif and a dhammah on the لام (ءَالُ)

﴿ سَلَٰمٌ عَلَىٰٓ إِلْ يَاسِينَ ﴿١٣٠﴾ ﴾ [الصّافات: ١٣٠]

Hafs 'an 'Aasim reads this as إِلْ يَاسِينَ and all who read it like this do not allow the reader to stop on إِلْ by itself. Those who read the first of the two words as ءَالُ are allowed to stop on ءَالُ by itself in a compelled situation or if tested.

The following lines Ash-Sheikh Ibraheem bin 'Ali Shahaatah As-Samanoodiyy wrote in his prose about tajweed of the Qur'an لآلِئ البيان في تجويد القرآن are testimony to the above:

وَجَاءَ إِلْ ياسِينَ بِانْفِصَالِ وَصَحَّ وَقْفُ مَن تَلاها آلِ

"نِعم" مع "ما"

The two words نِعم and مَا occur in only two places in the Qur'an, both times the words are written joined ﴿ نِعِمَّا ﴾. The two places that these two words occur are surah Al-Baqarah 271 and surah An-Nisaa' aayah 58.

﴿ إِن تُبْدُوا۟ ٱلصَّدَقَٰتِ فَنِعِمَّا هِىَ ﴾ [البقرة: ٢٧١]

﴿ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓ ﴾ [النساء: ٥٨]

"مَه" مع "مَا"

These two words occur only once in the Qur'an and are written joined (موصول) ﴿ مَهْمَا ﴾, this is in surah Al-'Araaf aayah 132 ﴿ وَقَالُوا۟ مَهْمَا تَأْتِنَا بِهِۦ ﴾.

"رُب" مع "ما"

These two words are written joined (موصول) in their single occurrence in the Qur'an in surah Al-Hijr aayah 2.

﴿ رُّبَمَا يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ لَوْ كَانُوا۟ مُسْلِمِينَ ۝٢ ﴾ [الحجر: ٢]

"يَوم" مع "إذٍ" "حِين" مع "إذٍ"

These words are always written joined (موصول) in the Glorious Qur'an: ﴿ يَوْمَئِذٍ ﴾ ﴿ حِينَئِذٍ ﴾. We therefore can only stop at the end of the second word, not on the first.

وَيْكَأَنَّهُۥ and وَيْكَأَنَّ

These words occur in aayah 82 of surah Al-Qasas, and are written joined (موصول). In the recitation of Hafs 'an 'Aasim we only stop at the end of the written joined words.

﴿ يَقُولُونَ وَيْكَأَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ ﴾ [القصص: ٨٢]

﴿ وَيْكَأَنَّهُۥ لَا يُفْلِحُ ٱلْكَٰفِرُونَ ﴾ [القصص: ٨٢]

The Female هاء

هاء التأنيث

هاء التأنيث The Female ha'

There are two types of هاء التأنيث in the Qur'an:

1. That which is written with what is called التَّاءِ الْمَرْبوطة (ـــة).

2. That which is written with what is called التَّاءِ الْمَبْسُوطة (ت).

These two different ways of writing this letter are of the specialties of the 'Uthmani writing. It is important that the reciter knows these well, so that he stops according to the way it is written; stopping with a هاء when the word is written with a تاء مَرْبوطة (ـــة) and stopping with a تاء when the word is written with a تاء مَبْسُوطة (ت). There are two subdivisions of this section, one division consists of words that are agreed to be in the singular form and written with التاء الْمَبْسُوطَة, the second division contains words that are written with التاء الْمَبْسُوطَة, but there is a difference between the different ways of recitation as to whether it is singular or plural.

هاء التأنيث المتفق على قراءتها بالإفراد والمرسومة بالتاء المبسوطة

The female هاء which is agreed to be singular and is written with a تاء مفتوحة

This occurs in the revelation in 13 words in 41 places. They are all words in singular form and are adjuncted by a clear noun after it (مضاف إلى الاسم الظاهر بعده). حفص عن عاصم recites these with a تاء when stopping. The 13 words that are sometimes written with التاء الْمَبْسُوطة are:

رَحْمَتَ- نِعْمَتَ- لَعْنَتَ- امرأت- مَعْصِيَتَ- شَجَرَتَ- سُنَّتَ- قُرت- جَنَّت-
فِطرَت- بقِيَّت- ابنت- كَلِمَت

These will now be covered individually.

رَحۡمت

There are seven places where this word is written in the Qur'an with a تاء مَبْسُوطة, all other places in the Qur'an are written with a تاء مربوطة.

﴿ أُوْلَـٰٓئِكَ يَرۡجُونَ رَحۡمَتَ ٱللَّهِ ﴾ [البقرة: ٢١٨]

﴿ إِنَّ رَحۡمَتَ ٱللَّهِ قَرِيبٌ مِّنَ ٱلۡمُحۡسِنِينَ ﴾ [الأعراف: ٥٦]

﴿ رَحۡمَتُ ٱللَّهِ وَبَرَكَـٰتُهُۥ عَلَيۡكُمۡ أَهۡلَ ٱلۡبَيۡتِ ﴾ [هود: ٧٣]

﴿ ذِكۡرُ رَحۡمَتِ رَبِّكَ عَبۡدَهُۥ زَكَرِيَّآ ٢ ﴾ [مريم: ٢]

﴿ فَٱنظُرۡ إِلَىٰٓ ءَاثَـٰرِ رَحۡمَتِ ٱللَّهِ ﴾ [الروم: ٥٠]

﴿ أَهُمۡ يَقۡسِمُونَ رَحۡمَتَ رَبِّكَ ﴾ [الزخرف: ٣٢]

﴿ وَرَحۡمَتُ رَبِّكَ خَيۡرٌ مِّمَّا يَجۡمَعُونَ ﴾ [الزخرف: ٣٢]

Imam Ibn Al-Jazaree wrote the following lines in his poem on tajweed: الْمُقَدِّمَة فِيمَا يَجِبُ عَلَى قَارِئِ القُرآنَ أن يَعْلَمَـه , demonstrating in which places in the Glorious Qur'an the word رحمة is written as رحمت:

وَرَحۡمَتُ الزُّخْرُفِ بِالتَّا زَبَرَهْ　　　الاَعْرَافِ رُومِ هُودَ كَافَ الْبَقَرَهْ

نعمت

This word is written in the Holy Qur'an with تــاء مبــسوطة in 11 places, the rest are written with aتاء مربوطة.

﴿ وَٱذۡكُرُواْ نِعۡمَتَ ٱللَّهِ عَلَيۡكُمۡ ﴾ [البقرة: ٢٣١]

﴿ وَٱذۡكُرُواْ نِعۡمَتَ ٱللَّهِ عَلَيۡكُمۡ ﴾ [آل عمران: ١٠٣]

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱذۡكُرُواْ نِعۡمَتَ ٱللَّهِ عَلَيۡكُمۡ ﴾ [المائدة: ١١]

﴿ أَلَمۡ تَرَ إِلَى ٱلَّذِينَ بَدَّلُواْ نِعۡمَتَ ٱللَّهِ كُفۡرٗا ﴾ [إبراهيم: ٢٨]

﴿ وَإِن تَعُدُّواْ نِعۡمَتَ ٱللَّهِ لَا تُحۡصُوهَآ ﴾ [إبراهيم: ٣٤]

﴿ أَفَبِٱلۡبَٰطِلِ يُؤۡمِنُونَ وَبِنِعۡمَتِ ٱللَّهِ هُمۡ يَكۡفُرُونَ ٧٢ ﴾ [النحل: ٧٢]

﴿ يَعۡرِفُونَ نِعۡمَتَ ٱللَّهِ ثُمَّ يُنكِرُونَهَا ﴾ [النحل: ٨٣]

﴿ وَٱشۡكُرُواْ نِعۡمَتَ ٱللَّهِ إِن كُنتُمۡ إِيَّاهُ تَعۡبُدُونَ ١١٤ ﴾ [النحل: ١١٤]

﴿ أَلَمۡ تَرَ أَنَّ ٱلۡفُلۡكَ تَجۡرِي فِي ٱلۡبَحۡرِ بِنِعۡمَتِ ٱللَّهِ ﴾ [لقمان: ٣١]

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ ٱذۡكُرُواْ نِعۡمَتَ ٱللَّهِ عَلَيۡكُمۡ ﴾ [فاطر: ٣]

﴿ فَذَكِّرۡ فَمَآ أَنتَ بِنِعۡمَتِ رَبِّكَ بِكَاهِنٖ وَلَا مَجۡنُونٍ ٢٩ ﴾ [الطور: ٢٩]

Imam Ibn Al-Jazaree wrote the following lines about the word نعمة when written as نعمت :

.... الْبَقَرَهْ

نِعْمَتُهَا ، ثَلَاثُ نَحْلٍ ، إِبْرَهَمْ   مَعاً : أَخِيرَاتٌ ، عُقُودُ الثَّانِ :هَمّ

لُقْمَانُ ، ثُمَّ فَاطِرٌ ، كَالطُّورِ   عِمْرَانَ

لَعْنَتْ

This word was written with a تاء مبسُوطة in two places in the Qur'an. It is written with a تاء مربوطة in all other places.

﴿ فَنَجْعَل لَّعْنَتَ ٱللَّهِ عَلَى ٱلْكَـٰذِبِينَ ﴿٦١﴾ ﴾ [آل عمران: ٦١]

﴿ وَٱلْخَـٰمِسَةُ أَنَّ لَعْنَتَ ٱللَّهِ عَلَيْهِ إِن كَانَ مِنَ ٱلْكَـٰذِبِينَ ﴿٧﴾ ﴾ [النور: ٧]

The following was written by Imam Ibn Al-Jazaree regarding this word:

.... عِمْرَانَ. لَعْنَتَ: بِهَا (١١)، وَالنُّورِ

امْرَأَت

It is conditional that this word be written with تـاء مبـسُوطة when the woman is mentioned with her husband afterwards. It occurs in the revelation seven places.

﴿ إِذْ قَالَتِ ٱمْرَأَتُ عِمْرَٰنَ ﴾ [آل عمران: ٣٥]

﴿ وَقَالَ نِسْوَةٌ فِى ٱلْمَدِينَةِ ٱمْرَأَتُ ٱلْعَزِيزِ تُرَٰوِدُ فَتَىٰهَا عَن نَّفْسِهِۦ ﴾ [يوسف: ٣٠]

﴿ قَالَتِ ٱمۡرَأَتُ ٱلۡعَزِيزِ ٱلۡـَٔـٰنَ حَصۡحَصَ ٱلۡحَقُّ ﴾ [يوسف: ٥١]

﴿ وَقَالَتِ ٱمۡرَأَتُ فِرۡعَوۡنَ قُرَّتُ عَيۡنٍ لِّي ﴾ [القصص: ٩]

﴿ ضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُواْ ٱمۡرَأَتَ نُوحٍ وَٱمۡرَأَتَ لُوطٍ ﴾ [التحريم: ١٠]

﴿ وَضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ ءَامَنُواْ ٱمۡرَأَتَ فِرۡعَوۡنَ ﴾ [التحريم: ١١]

In the poem on tajweed rules written by Imam Ibn Al-Jazaree, الْمُقَدِّمَة فِيمَا يَجِبُ عَلَى قَارِئِ القُرآنَ أَن يَعْلَمَه, he wrote the following about this word:

وَامْرَأَتْ: يُوسُفَ، عِمْرَانَ، الْقَصَصْ تَحْرِيمُ............

مَعصِيَت

This word is written with a تاء مبسوطة in two places in the Qur'an, both in surah الْمُجادلة.

﴿ وَيَتَنَٰجَوۡنَ بِٱلۡإِثۡمِ وَٱلۡعُدۡوَٰنِ وَمَعۡصِيَتِ ٱلرَّسُولِ ﴾ [المجادلة: ٨]

﴿ إِذَا تَنَٰجَيۡتُمۡ فَلَا تَتَنَٰجَوۡاْ بِٱلۡإِثۡمِ وَٱلۡعُدۡوَٰنِ وَمَعۡصِيَتِ ٱلرَّسُولِ ﴾ [المجادلة: ٩]

Ibn Al-Jazaree said the following about this word:

....مَعْصِيَتْ: بِقَدْسَمِعْ يُخَصّ

شَجَرَت

This word is written with تاء مبسوطة one place in the revelation in surah الدّخان, it is written with a تاء مربوطة in all other places.

﴿ إِنَّ شَجَرَتَ ٱلزَّقُّومِ ﴿٤٣﴾ ﴾ [الدّخان: ٤٣]

The tajweed poem, الْمُقَدّمَة فِيمَا يَجِبُ عَلى قَارِئ القُرآنَ أن يَعْلَمه, simply states:

شَجَرَتَ: الدُّخَانِ..... ....

سُنَّت

This word is written in the Glorious Qur'an with a تاء مبسُوطة in five places, three of them are in the same aayah of surah فاطر. Outside of these five incidents written with a تاء مبسُوطة, this word is written with a تاء مربوطة all other times and is recited with a تاء when continuing, and with a هاء when stopping.

﴿ وَإِن يَعُودُواْ فَقَدْ مَضَتْ سُنَّتُ ٱلْأَوَّلِينَ ﴾ [الأنفال: ٣٨]

﴿ فَهَلْ يَنظُرُونَ إِلَّا سُنَّتَ ٱلْأَوَّلِينَ فَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَبْدِيلًا وَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَحْوِيلًا ﴿٤٣﴾ ﴾ [فاطر:٤٣]

﴿ سُنَّتَ ٱللَّهِ ٱلَّتِى قَدْ خَلَتْ فِى عِبَادِهِۦ ﴾ [غافر: ٨٥]

The tajweed poem written by Imam Ibn Al-Jazaree documented these occurences with the following lines of poetry:

.... سُنَّتْ: فَاطِرِ كُلًّا، وَالانْفَالِ، وَأُخْرَىٰ غَافِرِ

قُرَّت

This word is written with التاء الْمَبْــسُوطَة in one place in the Qur’an, all others were written with a تاء مربوطة:

﴿ وَقَالَتِ ٱمۡرَأَتُ فِرۡعَوۡنَ قُرَّتُ عَيۡنٍ لِّي وَلَكَۖ ﴾ [القصص: ٩]

Imam Ibn Al-Jazaree simply stated the following, since the word combination only occurs once in the Glorious Qur'an:

قُرَّتُ عَيۡنٍ ....

جَنَّت

This word is written in the Glorious Qur’an in only one place with a تاء مبسوطة, in all other places are written with a تاء مربوطة.

﴿ فَرَوۡحٞ وَرَيۡحَانٞ وَجَنَّتُ نَعِيمٖ ﴿٨٩﴾ ﴾ [الواقعة: ٨٩]

The tajweed poem by Imam Ibn Al-Jazaree stated the following:

..... جَنَّتٌ: فِي وَقَعَتْ ....

فِطْرَتْ

This word occurs only once in the Holy Qur’an, and it is written with a تاء مَبْسُوطة:

﴿ فِطۡرَتَ ٱللَّهِ ٱلَّتِي فَطَرَ ٱلنَّاسَ عَلَيۡهَاۚ ﴾ [الروم: ٣٠]

In this case, Imam Ibn Al-Jazaree mentioned only the word, since it only occurs once in the Qur'an adjuncted by a clear noun:

.... فِطْرَتْ ....

بَقِيَّت

This word is written with a تاء مَبْسُوطة one place in the Qur'an:

﴿ بَقِيَّتُ ٱللَّهِ خَيْرٌ لَّكُمْ ﴾ [هود: ٨٦]

This is the only place in the Qur'an where this word is مضاف إلى الاسم الظّاهر (adjuncted by a clear noun after it). The word بَقِيَّة, not in the adjuncted state (غير مـضاف) occurs written with تاء مربوطة, and the scholars agree that nouns ending with a تاء مربوطة and not مـضاف (adjucted) are never written with a تاء مَبْسُوطة. This word was therefore only mentioned in the poem as the word itself:

.... بَقِيَّت. ....

ابْنَت

This word is written with a تاء مَبْسُوطَة in the following aayah:

﴿ وَمَرْيَمَ ٱبْنَتَ عِمْرَٰنَ ٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا ﴾ [التحريم: ١٢]

Imam Ibn Al-Jazaree mentioned it as with only the word:

.... وَابْنَتٌ ....

كَلِمَت

This word is written once with a تاء مَبْسُوطة when it is in the single form for all readers, all other places where this word occurs and is <u>agreed to be singular</u> amongst the different reciters is written with a تاء مربوطة.

﴿ وَتَمَّتْ كَلِمَتُ رَبِّكَ ٱلْحُسْنَىٰ عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ ﴾ [الأعراف: ١٣٧]

Imam Ibn Al-Jazaree indicated that this occurs in the middle of surah Al-'Araaf. He also indicated that there are places in the Qur'an where there is a difference between ways of

recitation as to whether some words normally with a تاء مربوطـــة are read in the singular or plural form, and in these cases the words are also written with a تاء. The places in which some ways of reciting use the plural form and some use the singular form and in which words will be outlined in the next section beginning on the following page :

.... وكَلِمَتَ

أَوْسَطَ الَاعْرَافِ. وَكُلُّ مَا اخْتُلِفْ جَمْعاً وَفَرْداً فِيهِ : بِالتَّاءِ عُرِفْ (١٠٠)

هاء التأنيث المختلف فيها بين القراء في قراءتها بالإفراد والجمع The هاء التأنيث that differs in authentic reciters about its singularity and plurality

Sheikh Al-Jazaree pointed to this division in his prose, المقدمة, in the last line in the section on التاءات:

وَكُلُّ مَا اخْتُلِفْ جَمْعاً وَفَرْداً فِيهِ : بِالتَّاءِ عُرِفْ

A general rule can then be deduced from his statement that every time the reciters differ as to a word being recited in its singular or plural form, and that word ended with a هـاء التأنيث, it was written with a تاء مَبْسُوطة. The renowned Sheikh, Mohammed bin Ahmed bin Abdullah, better known as Al-Mutawali, may Allah have mercy on him, wrote a prose that included these words and their places in the Qur'an.

وَكُلُّ مَا فِيهِ الْخِلَافُ يَجْرِي جَمْعاً وَفَرْداً فَبِتَاءٍ فَادْرِ

وَذَا : جِمَـٰلَتٌ ، وَءَايَـٰتٌ أَتَى فِي يُوسُفَ وَالْعَنْكَبُوتِ يَا فَتَى

وَكَلِمَـٰتُ وَهْوَ فِي الطَّوْلِ مَعْ أَنْعَامِهِ ثُمَّ بِيُونُسَ مَعَا

وَالْغُرُفَـٰتِ فِي سَبَأٍ ، وَبَيِّنَـٰتٍ فِي فَاطِرٍ ، وَثَمَرَٰتٍ فُصِّلَتْ

غَيَـٰبَتِ الْجُبِّ ، وَخُلْفُ ثَانِي يُونُسَ وَالطَّوْلِ فَعِ الْمَعَانِي

This prose outlines all the words that are written with تاء مَبْسُوطة due to differences in the recitation of the word in singular or plural form among the scholars. The words will now be discussed individually.

جِمَـٰلَتٌ

This is written with a تاء مَبْسُوطة in سورة المرسلات and حفص recites this in the singular form

﴿كَأَنَّهُۥ جِمَـٰلَتٌ صُفْرٌ ﴿٣٣﴾﴾ [المرسلات: ٣٣]

ءَايَـٰتٌ

This occurs in two places in the Qur’an in which there is a difference in the different recitations as to whether it is read in the singular or plural form. حفص reads them both in the plural form.

﴿ لَّقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِۦٓ ءَايَـٰتٌ لِّلسَّآئِلِينَ ۝٧ ﴾ [يوسف: ٧]

﴿ وَقَالُواْ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَـٰتٌ مِّن رَّبِّهِۦ ﴾ [العنكبوت: ٥٠]

كَلِمَتُ

This occurs in four places in the Qur’an in which there is a difference between the various recitations as to whether it is read in the singular or plural, and حفص عن عاصم reads them all in the singular form.

﴿ وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ﴾ [الأنعام: ١١٥]

﴿ كَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ فَسَقُوٓاْ ﴾ [يونس: ٣٣]

﴿ إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ۝٩٦ ﴾ [يونس: ٩٦]

﴿ وَكَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ كَفَرُوٓاْ ﴾ [غافر: ٦]

ٱلْغُرُفَٰتِ

This word is written with تاء مَبْسُوطة once in the Qur'an, and حفص عن عاصـم reads it in the plural form.

﴿ وَهُمْ فِي ٱلْغُرُفَٰتِ ءَامِنُونَ ﴿٣٧﴾ ﴾ [سبأ: ٣٧]

بَيِّنَٰتٍ

This word occurs once written with a تاء مَبْسُوطة, and حَفْص عَن عَاصِم reads it in the singular form.

﴿ أَمْ ءَاتَيْنَٰهُمْ كِتَٰبًا فَهُمْ عَلَىٰ بَيِّنَٰتٍ مِّنْهُ ﴾ [فاطر: ٤٠]

ثَمَرَٰتٍ

This word is written with a تاء مَبْسُوطة once in the Qur'an, and حَفْص عَن عَاصِم reads in the plural form.

﴿ وَمَا تَخْرُجُ مِن ثَمَرَٰتٍ مِّنْ أَكْمَامِهَا ﴾ [فصلت: ٤٧]

غَيَـٰبَتِ

This word is found in two places in surah يوسف, both read in the singular form in the recitation of Hafs.

﴿ وَأَلْقُوهُ فِي غَيَـٰبَتِ ٱلْجُبِّ ﴾ [يوسف: ١٠]

﴿ وَأَجْمَعُوٓاْ أَن يَجْعَلُوهُ فِي غَيَـٰبَتِ ٱلْجُبِّ ﴾ [يوسف: ١٥]

A note should be made that the word "كَلِمَتُ" in aayah 6 of غافر and aayah 96 of يونس is written by some with a تاء مَبْسُوطة and by some with a تاء مربوطة in different copies of the Qur'an. There is, therefore differences among the different reciters as to the reciting of this word in the singular or plural form, plus a difference in the copies of the Qur'an as to the way it is written in these two places. This is what Sheikh Al-Mutawali was referring to in the last part of the lines of prose:

وَخُلْفُ ثَانِي يُونُسَ وَالطَّوْلِ فَعِ الْمَعَانِي

In the recitation of Hafs 'an 'Aasim, we always follow the writing of the Qur'an, so if the word كَلمة written with a تاء مربوطة we stop on the word with a هاء ساكنة; if however it is written with a تاء مَبْسُوطة, as in: كَلِمَتُ, we stop on it with a تا ساكنة.

Special Words for Hafs 'an 'Aasim by the way of Ash-Shaatibiyyah

الكلمات المخصوصة لحفص عن عاصم من طريق الشاطبية

That Which is Needed to be Observed for Hafs 'an 'Aasim by the way of Ash-Shaatibiyyah in Some of the Qur'anic Words

Various previous lessons in part two and part three of Tajweed Rules of the Qur'an have explained that which needs to be observed when reading the Qur'an by the way of حفص عن عاصم من طريق الشاطبية, either by special mention or included in the rules of all the different reciters. These words or rules will be mentioned here so the student will make special note of them.

1. It has been mentioned the two ways of reading the words

﴿ ءَآلذَّكَرَيْنِ ﴾ ﴿ ءَآللَّهُ ﴾ ﴿ ءَآلْـَٔـٰنَ ﴾

a. The first allowed way is that of إبدال همزة الوصل ألفًا مع المد الطويل.

b. The second allowed way is reading the همزة الوصل بالتسهيل بين الهمزة والألف مع عدم المد.

2. The rule of إدغام of الثاء في الذال in aayah 176 of surah الأعراف, was studied and explained on page 38 of part two:

﴿ أَوْ تَتْرُكْهُ يَلْهَث ذَّٰلِكَ ﴾ [الأعراف: ١٧٦]

There is an also an idghaam of الباء في الميم that was previously explained on page 38 part two and it occurs in surah هود, aayah 42:

﴿ ٱرْكَب مَّعَنَا ﴾ [هود: ٤٢]

3. The word ﴿ تَأْمَنَّا ﴾ in aayah 11 of surah يوسف was discussed on page 34 of part two, and there are two allowed ways of reading the word in the recitation of عَن عَاصِم مِن حَفْص طَرِيق الشاطبيّة:

a. Merging of the first نون into the second with (الإشمام) إدغام النون الأولى في الثانية مع الإشمام.

b. Shortening the dhammah of the first نـــون to 2/3 of a vowel count, with إظهـــار اختلاس ضمة النون الأولى وحينئذ يمتنع إدغام النون الأولى في الثانية.

4. The rule of النون الساكنة of the letters at the beginning of the two surah يس، والقلـــم, were studied previously in the نون الساكنة والتنوين section of part one. It was stated that the نـــون is read with إظهـــار only when continuing reading in the way of recitation of حفص من طريق الشاطبية.

﴿ يسٓ ۝١ وَٱلْقُرْءَانِ ٱلْحَكِيمِ ۝٢ ﴾ [يس: ٢-١]

﴿ نٓ ۚ وَٱلْقَلَمِ وَمَا يَسْطُرُونَ ۝١ ﴾ [القلم: ١]

5. It was discussed previously in this book (part three) that there are two ways of stopping on the following:

a. The word ﴿ ءَاتَىٰنِۦَ ﴾ in aayah 36 of surah النمـــل (see p.43). The two ways are:

(I) إثبات الياء الساكنة حرف مـــد Pronouncing the letter ya' as a medd letter at the end of the word.

(II) حذف الياء مـــع ســـكون النـــون Dropping the ya' with a sukoon on the letter نـــون.
The ياء is always present and read with a fathah (فتحة) when continuing.

b. The word ﴿ سَلَٰسِلَا۠ ﴾ in aayah four of surah الإنســـان is read when stopping with:

(I) إثبات الألف Pronouncing the alif (p.39).

(II) حذفها مع ســـكون الـــلام Dropping the alif accompanied with a sukoon of the لام.
The alif is dropped.in pronunciation when continuing the recitation (p.39).

c. The alif in the word قَوَارِيرَاْ in both occurences in aayaah 15 and 16 of سورة الإنسان is dropped when continuing the reading. The alif of the first one: قَوَارِيرَاْ is read when stopping on the word, but is removed from the second word when stopping on it; pp. 38-39.

﴿ كَانَتْ قَوَارِيرَاْ ﴿١٥﴾ قَوَارِيرَاْ مِن فِضَّةٍ قَدَّرُوهَا ﴾ [الإنسان: ١٥-١٦]

6. The rule of إظهار and إدغام of the هاء in the word مَالِيَهْ and the هاء in the word هَلَكَ in aayah 28 and 29 of surah الحاقة was studied (see page 34 of part two).

﴿ مَآ أَغْنَىٰ عَنِّى مَالِيَهْ ﴿٢٨﴾ هَلَكَ عَنِّى سُلْطَٰنِيَهْ ﴿٢٩﴾ ﴾ [الحاقة: ٢٩]

It is of course allowed and from the sunnah to stop on the end of aayah 28, but when the two aayaat are joined, two possibilities are allowed by almost all of the ways of recitation of the Qur'an:

a. Merging the two هاء (إدغام).

b. Making إظهار of the first هاء with a gentle سكت without taking a breath: (إظهار مع سكتة لطيفة بدون تنفس).

7. It was discussed previously (page 27 part two). that there are two ways of reading the راء , with ترقيق or تفخيم in the words ﴿ مِصْرَ ﴾ and ﴿ عَيْنَ ٱلْقِطْرِ ﴾ when stopping.

There are two ways of reading the راء when continuing reading with the word ﴿ فِرْقٍ ﴾ again with ترقيق or تفخيم. This word is read with تفخيم only when stopping.

8. The rule of السكت, and how it is applied was studied. The definition of الـسـكت can be found on page 17 of this book. There are four required سكت for حفص من طريق الشّاطبيّة:

﴿ وَلَمۡ يَجۡعَل لَّهُۥ عِوَجَاۜ ۝١ قَيِّمٗا ﴾ [الكهف: ١-٢]

﴿ مِن مَّرۡقَدِنَاۜۗ هَٰذَا مَا وَعَدَ ٱلرَّحۡمَٰنُ ﴾ [يس: ٥٢]

﴿ وَقِيلَ مَنۡۜ رَاقٖ ۝٢٧ ﴾ [القيامة: ٢٧]

﴿ كَلَّاۖ بَلۡۜ رَانَ عَلَىٰ قُلُوبِهِم ﴾ [المطففين: ١٤]

Other Words for حفص عن عاصم من طريق الشّاطبية

The following are other words not previously discussed to be observed by the reciter when reading حفص من طريق الشاطبية, some of them have two allowed ways of recitation, and others have only one way. It is necessary that the reciter know and apply the different allowed ways of reading them so that the authentic way of reciting حفص عن عاصم من طريق الشاطبية is not mixed up or interchanged with another way of recitation not part of this authentic recitation.

1. The words that are recited with سين or صاد

Read with سين only:

﴿ وَٱللَّهُ يَقۡبِضُ وَيَبۡصُۜطُ وَإِلَيۡهِ تُرۡجَعُونَ ﴿٢٤٥﴾ ﴾ [البقرة: ٢٤٥]

﴿ وَزَادَكُمۡ فِي ٱلۡخَلۡقِ بَصۜۡطَةٗۖ فَٱذۡكُرُوٓاْ ﴾ [الأعراف: ٦٩]

Read with الصاد or السين

﴿ أَمۡ هُمُ ٱلۡمُصَيۡطِرُونَ ﴿٣٧﴾ ﴾ [الطور: ٣٧]

Read with صاد only

﴿ لَّسۡتَ عَلَيۡهِم بِمُصَيۡطِرٍ ﴿٢٢﴾ ﴾ [الغاشية: ٢٢]

2. حفص عن عاصم reads with إمالة كبرى of the alif after the الراء in the word مَجۡرٜىٰهَا of aayah 41 of surah هود:

﴿ وَقَالَ ٱرۡكَبُواْ فِيهَا بِسۡمِ ٱللَّهِ مَجۡرٜىٰهَا وَمُرۡسَىٰهَآ ﴾ [هود: ٤١]

The grand imalaah (الإمالة الْكُبْرى) is when the fathah (الْفَتْحة) approaches the kasrah, and the alif mixes with the ياء. In this word the fathah (الْفَتْحة) of the راء is in between a fathah (فَتْحة) and a kasrah, and the alif is in between an alif and a يــاء. There is ترقيــق of the راء because of the إمالة.

3. The word ﴿ضَعْف﴾ is allowed to be read with either a fathah or a dhammah of الضاد in the three occurences of this word in aayah 54 in surah الروم. We must read either all of them with a فتحة or all of them with a ضمة, when reciting the ayaah. The following aayah is with a fathah (فَتْحة) on the الضاد.

﴿ ٱللَّهُ ٱلَّذِى خَلَقَكُم مِّن ضَعْفٍ ثُمَّ جَعَلَ مِنۢ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنۢ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً ﴾ [الروم: ٥٤]

This is the aayah with a ضمة on the الضاد of the word "ضَعْف":

﴿ ٱللَّهُ ٱلَّذِى خَلَقَكُم مِّن ضُعْفٍ ثُمَّ جَعَلَ مِنۢ بَعْدِ ضُعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنۢ بَعْدِ قُوَّةٍ ضُعْفًا وَشَيْبَةً ﴾ [الروم: ٥٤]

4. The second hamzah in the word ءَاْعْجَمِيٌّ in aayah 44 in surah فـــصّلت ﴿ ءَاْعْجَمِيٌّ وَعَرَبِيٌّ ﴾ [فصلت: ٤٤] is read with تسهيل الهمزة الثانيـــة (easing of the hamzah) so that it is between a hamzah and an alif. There is only one way of reading this word by حفص عن عاصـــم. The definition of التـــسهيل can be found on page 69 of Tajweed Rules of the Qur'an, part 2.

The Writing of the Noble Qur'an

رسم المصحف الشريف

The Writing of the Noble Qur'an رسم الْمُصْحف الشريف

Illiteracy at the beginning of the revelation

It is well known that the Arab nation was characterized as being illiterate at the advent of the revelation of the Qur'an to the Prophet Muhammed, ﷺ. The Qur'an described this illiteracy:

﴿ هُوَ ٱلَّذِى بَعَثَ فِى ٱلْأُمِّيِّـۧنَ رَسُولًا مِّنْهُمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَـٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَـٰلٍ مُّبِينٍ ۝٢ ﴾

[الْجمعة: ٢]

It is He Who sent among the unlettered ones a Messenger (Muhammed ﷺ) from among themselves, reciting to them His Verses, purifying them, and teaching them the Book and Al-Hikmah; and verily, they had been before in manifest error.

There were only a few of the Quraish [in Mekkah] that were an exception to this general rule and who learned writing and studied it before the advent of Islam. There is a general agreement that those of the Quraish that could write learned it from Harb bin Umayyah bin Abd Shams (حرب بن أمية بن عبد شمس), but some disagreement exists as to who taught Harb. Abu 'Amr Ad-Daanee (أبو عمرو الـدَّاني) relates that Harb learned writing from Abdullah bin Jud'aan (عبد الله بن جدعان). On the other hand Al-Kalbee (الكلبي) states that Harb learned writing from Bashr bin Abd Al-Malak (بشر بن عبد الملك).[1] Either way, a group of Quraish learned writing from Harb but they were a small proportion compared to the number of illiterates in the tribe of Quraish.

In Medinah there were Jews who were literate and taught the youth writing. There were between 13-19 men that knew how to write, a few of their names are Al-Munthar bin 'Amr (المنذر بن عمرو), Ubay bin Wahab (أبي بن وهب), 'Amr bin Sa'eed (عمرو بن سعيد), and Zayd bin Thaabit (زيد بن ثابت).

Islam then came and fought illiteracy within the Arabs and sought to erase it. Islam set about elevating the written word and placing it in high esteem. This is shown true by the first words of the Qur'an that were revealed to the Prophet, ﷺ:

[1] Manaahil Al-'Irfaan fee 'Uloom Al-Qur'an, Al-Usthath As-Sheikh Muhammed Abdul'Atheem Az-Zarqaanee, Maktabah Nazaar Mustafaa Al-Baaz, 1417 h, p.294.

﴿ ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ۝١ خَلَقَ ٱلْإِنسَٰنَ مِنْ عَلَقٍ ۝٢ ٱقْرَأْ وَرَبُّكَ
ٱلْأَكْرَمُ ۝٣ ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ ۝٤ عَلَّمَ ٱلْإِنسَٰنَ مَا لَمْ يَعْلَمْ ۝٥ ﴾

[العلق: ١-٥]

Read! In the Name of your Lord Who has created.

Created man from a clot.

Read! And your Lord is the Most Generous.

Who has taught (the writing) by the pen.

He has taught man that which he knew not.

In another surah of the Qur'an, Allah, the Exalted, takes an oath by the pen and that which it writes, showing again the importance of reading and writing in Islam:

﴿ نٓ ۚ وَٱلْقَلَمِ وَمَا يَسْطُرُونَ ۝١ ﴾ [القلم: ١]

Nûn. By the pen and what they inscribe.

The Prophet, ﷺ, greatly encouraged his companions to learn and become skilled in reading and writing and provided them with all that he possibly could to achieve this goal. It is narrated that the Muslims captured 60 polytheists in the Battle of Badr and the Messenger ﷺ, accepted as ransom for each captive's freedom the teaching of reading and writing to ten of the Sahabah. It was therefore clear that reading and writing were equivalent to freedom.

The Muslims then learned reading and writing and the darkness of illiteracy was replaced by the light of Islam, and in place of illiteracy the knowledge of reading and writing became prevalent.

The illiteracy of the Prophet; ﷺ, was it throughout his life or not?

It is well established in the aayaat of the Qur'an that the Messenger of Allah ﷺ, was himself illiterate at the beginning of the revelation. There are some scholars that state that at the end of his life he became literate after the miracle of the Qur'an revealed to an illiterate prophet was established and known. The repeated challenge in the Qur'an for the polytheists to produce a surah like that which is in the Qur'an was not met, even though it was well known that the Messenger of Allah ﷺ, whom they rejected, was illiterate. These scholars state that after this miracle was shown through the glorious aayaat of the Qur'an which clearly demonstrated the truthfulness of the Prophet ﷺ, as well as proof that he was a messenger and a prophet, the Prophet ﷺ, then learned

reading and writing. This is the meaning of the words of Allah, the Exalted, when he states:

﴿ وَمَا كُنتَ تَتْلُواْ مِن قَبْلِهِۦ مِن كِتَٰبٍ وَلَا تَخُطُّهُۥ بِيَمِينِكَ ۖ إِذًا لَّٱرْتَابَ ٱلْمُبْطِلُونَ ﴿٤٨﴾ بَلْ هُوَ ءَايَٰتٌۢ بَيِّنَٰتٌ فِى صُدُورِ ٱلَّذِينَ أُوتُواْ ٱلْعِلْمَ ۚ وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ إِلَّا ٱلظَّٰلِمُونَ ﴿٤٩﴾ ﴾ [العنكبوت: ٤٨-٤٩]

And you did not read any book before it (this Qur'ân), nor did you write any book with your right hand. In that case, indeed, the followers of falsehood would have [cause for] doubt.

Rather, it [the Qur'an], is clear verses preserved in the breasts of those who have been given knowledge. And none reject Our verses except the wrongdoers.

Al-Alwas in his tafseer of this aayah stated that they differed over whether he ﷺ, started reading and writing after he became a prophet or not. Some state that he did not learn writing, and Al-Baghwee in his book At-Tadheeb carried this opinion. Others claim that he ﷺ, became literate after previously not knowing how to read and write, and his inability to do so was one of the miracles of the aayaat in the Qur'an. After the Qur'an was revealed and Islam became well-known, he then learned writing. Saheeh Bukhari relates a hadeeth that supports this group, in an incident during the treaty of Hudaybiyah:

وقد جاء في صحيح البخاري من حديث البراء رضي الله عنه قال :" اعتمر النبي صلى الله عليه وآله وسلم في ذي القعدة ، فأبى أهل مكة أن يدعوه يدخل مكة ، حتى قاضاهم على أن يقيم بها ثلاثة أيام . فلما كتبوا الكتاب كتبوا : هذا ما قاضى عليه محمد رسول الله صلى الله عليه وآله وسلم ، فقالوا : لا نقر بها ، فلو نعلم أنك رسول الله ما منعناك ، لكن أنت محمد عبد الله . قال : أنا رسول الله ، وأنا محمد بن عبد الله ، ثم قال لعلي : امح "رسول الله " قال : لا والله لا أمحوك أبداً ، فأخذ رسول الله صلى الله عليه وآله وسلم الكتاب فكتب (وفي رواية : وليس يحسن يكتب فكتب: هذا ما قاضى عليه محمد بن عبد الله ، لا يدخل مكة سلاح إلا في القراب ، وأن لا يخرج من أهلها بأحد إن أراد أن يتبعه ، وأن لا يمنع أحداً من أصحابه أراد أن يقيم بها "

The meaning can be translated as: *The Prophet ﷺ, adopted ihram for 'umrah in the month of Dhu-l-Qa'dah, and the people of Mekkah refused to let him enter Mekkah, until he agreed with them that he would stay in it for three days. When they wrote this down, they wrote "Messenger of Allah, may the peace and blessings of Allah be upon him and on his family." They [the Quraish] said, "We did not agree to that, for if we knew that you were the messenger of Allah we would not forbid you, instead you are Muhammed Abdullah." He said, "I am the Messenger of Allah, and I am Muhammed bin Abdullah." Then he said to Ali, "Erase 'Messenger of Allah.'" He said, "No, by Allah, I will never erase you." The Messenger of Allah, ﷺ and upon his family, then took the writing and wrote [in one relation of the hadeeth it states: and he was not able to write previously and wrote], 'This is what Muhammed bin Abdullah negotiated about: Weapons will not enter Mekkah except in a sheath, and none of its residents will leave if they wish to follow him, and none of his companions will be prohibited if he wishes to reside in it."*

The scholars that adopted this position (that the Prophet was literate later in his prophecy) are Abu Dhar 'Abd bin Ahmed Al-Harwee (أبو ذر عبد بن أحمد الهروي), Abu Al-Fath An-Nisaabooree
(أبو الفتح النيسابوري) , and Abu Al-Waleed Al-Baajee (أبو الوليد الباجي).

Those that disagree with this position state that when a hadeeth states "he wrote" about the Prophet ﷺ, it means he ordered it to be written.

Either way, there is no disagreement that at the beginning of the revelation that the Prophet ﷺ, was illiterate.

Writing down the revelation at the time of revelation

The Messenger's ﷺ, care for writing down the Qur'an was extreme, and this is shown by the fact that he had scribes who would write the revelation, some of them were: the four Caliphs, Ma'aawiyah, Abaan bin Sa'eed, Ubay bin Ka'b, Zayd bin Thaabit, and Khalid bin Waleed to name only some of them. When revelation came to the Prophet ﷺ, he would call one of these scribes and order them to write what had just been revealed, even if it was only a word. In a hadeeth related by Al-Bukhari, when Allah revealed aayah 95 of surah An-Nisaa':

﴿ لَّا يَسْتَوِى ٱلْقَـٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ وَٱلْمُجَـٰهِدُونَ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ﴾

Not equal are those of the believers who sit (at home), and those who strive hard and fight in the Cause of Allâh with their wealth and their lives.

Ibn Umm Makhtoom said, "O Messenger of Allah- I am blind, do I have an excuse? "

Then Allah revealed the three words, غَيْرُ أُو۟لِى ٱلضَّرَرِ *except those who are disabled (by injury or are blind or lame),* and the Messenger of Allah ﷺ, said, "Bring me the ink well and bones" [dry bones of a camel used for writing], and he ordered Zayd to write it [the three words] and he wrote it, and the aayah then had these three words added to it. The aayah then became:

﴿ لَّا يَسْتَوِى ٱلْقَـٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُو۟لِى ٱلضَّرَرِ وَٱلْمُجَـٰهِدُونَ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ﴾ [النساء: ٩٥]

Ibn Abbas said, "The Messenger of Allah ﷺ, would call some who could write when a surah was revealed to him and say, "Put this in the place where this and that is mentioned [the aayah]." The companions would write the Qur'an on whatever they could find, bones, palm tree fiber, leather, thin stones, etc.

The Sahaba memorized and wrote the complete Qur'an in the time of the Prophet ﷺ, completion of the writing of the whole Qur'an was done in front of the Prophet ﷺ, with whatever tools they could use, and these stayed in the Prophet's ﷺ, house. These tools did not allow for the Qur'an to be put in between two covers [i.e. in book form]- but was organized as much as possible in the order of aayaat and suwar [plural of surah].

The Qur'an then was gathered together two ways at the time of the Prophet ﷺ:

1. Memorization in the heart with the correct order of the aayaat and suwar.
2. Written down with the available utensils.

Collecting the written Qur'an in one Mushaf (مُصْحَف) did not occur during the Prophet's ﷺ, time for four reasons:

1. They expected continuous revelation as long as he was alive.
2. Abrogation of aayaat was expected.
3. The order of revelation did not match the order of the aayaat in the Qur'an. If it had been collected in one copy during his lifetime they would have had to change the copy every time there was a revelation. Revelation was according to matters that occurred.
4. Before all else- Allah wanted it this way. [2]

Gathering of the written Qur'an at the time of Abu Bakr

After the Prophet ﷺ, died, a group refused to pay Zakat and turned away from Islam.

From this event the wars of Ar-Riddah occurred during the Caliphate of Abu Bakr ﵁, at Al-Yamaamah, 12 years after the Hijara. Many of the memorizers of the Qur'an and reciters were martyred in these wars (70 memorizers). The close companions then feared that the Qur'an could be lost, and when Umar saw that all these memorizers were killed, he feared that even more would be killed in other places, so he hurried to Abee Bakr and asked him to look into the matter and put the written Qur'an together in one binding.

First Abu Bakr refused but then Allah made his heart at ease regarding this matter. He then sent for Zayd bin Thaabit and those that had written the revelation-for them to copy the Qur'an into one bound book. Zayd also refused at first, but then also his heart was put at ease and he accepted the idea.

The written Qur'an was in different pages, bones, etc., in the Prophet's ﷺ, house and there was Qur'an written with the different companions. Abu Bakr ﵁, ordered it to be copied on to pages, and Zayd ﵁, did so. Zayd depended on two things, the memorized and the written Qur'an, and would only write if the aayah was found in their memorization as well as written down and two companions had witnessed the writing of those who had learned the Qur'an from the Messenger and memorized it.

[2] Fann At-Tarteel wa 'Uloomuh, Ash-Sheikh Ahmed At-Taweel, Mujama' Al-Malak Fahd Litabaa'ah Al-Mushaf

The next to last aayah of surah At-Tawbah, aayah 128:

﴿ لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾ ﴾

was memorized by Zayd and many of the Sahaba, but they wouldn't write it until they found it written with another witness saying that he had witnessed it being written. They finally found it written with Abee Khuzaymah bin Aws Al-Ansaari and there was a witness to it.

This copy of the Qur'an was relinquished to Abee Bakr رضي الله عنه, until his death. It was given to Umar رضي الله عنه, after Abee Bakr's death, and then after Umar's death to Hafsah, Umar's daughter and wife of the Prophet ﷺ, may Allah be pleased with them all. This copy of the Qur'an stayed with Hafsah until 'Uthmaan requested it from her.

The gathering of the written Qur'an at the time of 'Uthmaan

The people [Muslims] of Sham and Iraq gathered together at the battle of Armenia and Azerbaijan during the Caliphate of 'Uthman رضي الله عنه, after many lands had become Muslim and the great reciters spread out in the lands. When these different groups of Muslims gathered in one place and they heard each other recite, one read by a different way of recitation than the other, the one group would not accept the other's recitation, even though they were all authentically transmitted from the Messenger ﷺ. Some claimed their way of recitation was better than other ways, and some of the Sahaba worried that some would differ in the Qur'an and become stubborn about not accepting a way of recitation other than that which they had learned.

Huthayfah then went to 'Uthman (in the year 26 Hijara) after the battle, and told him of the problem. 'Uthman then asked for the copy of the Qur'an from Hafsah so he could copy it and send it out to different areas. Not all of the Muslims in these areas had learned all the different ways of recitation.

'Uthman then copied from the mushaf that was with Hafsah and made several different copies so that the Muslims would have it and included the different recitation in it as much as possible. He had either four or 12 men do this task, and there were of those who had memorized and as well were scribes, including Zayd bin Thaabit, who was the same Sahabi who wrote the revelation and was present at the last presentation of the whole Qur'an to Jibreel. He is the same companion who gathered the Qur'an together and wrote it into one copy during the Caliphate of Abee Bakr.

The copies of the Qur'an we have today are from these copies made in the time of the Caliphate of 'Uthmaan. Four or seven copies were made and sent to different lands: Mekkah, Medinah, Basrah, Kufah, Sham, Bahrain, and Yemen. And Caliph 'Uthman sent a teacher with each copy to teach the recitation of the Qur'an in the authentic way common for that area.

The writing (رسم) of the Qur'an

The phrase رَسم الْمُـصْحف means: *The foundation that was selected by 'Uthman, رضي الله عنه, in writing the words and letters of the Qur'an*. The basis in Arabic writing is that it completely agrees with the pronunciation, without additions or subtractions. The 'Uthmani copy of the Qur'an bypassed this basis in that there are many letters that are written inconsistently with the way they are pronounced. This is because of a noble aim that will be explained later.

The 'Uthmani copy of the Qur'an, known in Arabic as: الْمُـصحف العُثْمَـاني, has rules pertaining to its inscription and pattern. The scholars of this field have divided them into five rules. They are:

1. Deletion الحذف
2. Addition الزِّيادة
3. The hamzah الْهَمز
4. Exchange الْبَدل
5. Joined and Separated الوصل والفصل

1. The Deletion Rule قاعدة الْحَذْف

The alif

The general rule of deletion is that the alif is eliminated from the يا of calling, as in: ﴿ يَٰٓأَيُّهَا ﴾, from the ها of drawing attention, as in: ﴿ هَٰٓأَنتُمْ ﴾; from the word نا (we, us, our) if a pronoun or direct object follows it, demonstrated in: ﴿ أَنجَيْنَٰكُم ﴾. The alif is also deleted in writing from the Glorious name of Allah: ﴿ ٱللَّهُ ﴾. The following words have the alif eliminated in writing: ﴿ إِلَٰهُ ﴾, ﴿ ٱلرَّحْمَٰنِ ﴾, and ﴿ سُبْحَٰنَ ﴾. There is elimination of the alif in writing when following the letter لام, exemplified in: ﴿ خَلَٰٓئِفَ ﴾. If the alif is in between two of the letter لام it is not written, as in: ﴿ ٱلْكَلَٰلَةِ ﴾. There is elimination in writing of the alif of every regular female and male plural, shown in: ﴿ ٱلْمُحْصَنَٰتِ ٱلْمُؤْمِنَٰتِ ﴾ and ﴿ سَمَّٰعُونَ ﴾. Every plural that has the comparative "weight" to مَفَاعِل has deletion of the alif in writing in the مُصْحَف الْعُثْمَانِي. Examples are: ﴿ ٱلْمَسَٰجِدَ ﴾ and ﴿ ٱلنَّصَٰرَىٰ ﴾. Some numbers that have an alif in

them are written without the alif in the Qur'an: ﴿ ثَلَٰثَ ﴾ and ﴿ ثَمَٰنِىَ ﴾. There are others and there are exceptions to these rules, but these are the general rules for deletion in writing of the alif. **Note: The small little alifaat** found in these words are part of the enhancement to الْمُصحف العُثْمَاني done later by scholars, and this is the reason that the alif is small and detached from the word.

The ياء

The ياء is deleted from every مَنقُوص مُنوَّن (word that ends in an original ياء) whether it be conjugated with رفع or جَر, as in: ﴿ غَيْرَ بَاغٍ وَلَا عَادٍ ﴾.

There is also deletion of the ياء at the end in of some words, apart from some exceptions. The following are some examples:

﴿ وَأَطِيعُونِ ﴾ ﴿ وَٱتَّقُونِ ﴾ ﴿ فَٱرْهَبُونِ ﴾ ﴿ وَخَافُونِ ﴾ ﴿ فَأَرْسِلُونِ ﴾ ﴿ فَٱعْبُدُونِ ﴾

The واو

There is deletion of the واو in writing if it occurs with another واو in the same word. Examples are found in the following:

﴿ يَسْتَوُۥنَ ﴾ ﴿ فَأْوُۥٓاْ إِلَى ٱلْكَهْفِ ﴾

The لام

The letter لام is deleted from the writing if it is مُدْغمة into another لام, such as in the words:

﴿ ٱلَّذِى ﴾ ﴿ وَٱلَّيْلِ ﴾

There are exceptions to this.

There are some cases of deletion that do not follow a rule such as the alif in the word: ﴿ مَٰلِكِ ﴾, the ياء in the name ﴿ إِبْرَٰهِـۧمَ ﴾, and the واو deleted in the following

words:[الإسراء: ١١] ﴿ وَيَدۡعُ ٱلۡإِنسَٰنُ ﴾, [الشّورى: ٢٤] ﴿ ٱللَّهُ ٱلۡبَٰطِلَ ﴾

﴿ وَيَمۡحُ ﴾,

﴿ سَنَدۡعُ ٱلزَّبَانِيَةَ ﴾ [العلق: ١٨], ﴿ يَوۡمَ يَدۡعُ ٱلدَّاعِ ﴾ [القمر: ٧]

2. The Addition Rule قاعدة الزّيادة

An alif is added after a واو in a noun denoting plurality or a noun which has a rule of plurality. Examples are:

﴿ بَنُوٓاْ إِسۡرَٰٓءِيلَ ﴾, ﴿ أُوْلُواْ ٱلۡأَلۡبَٰبِ ﴾, ﴿ مُّلَٰقُواْ رَبِّهِمۡ ﴾

There is an extra alif added after a hamzah written on a واو. This is exemplified in the following:

﴿ تَفۡتَؤُاْ تَٱللَّهِ ﴾.

An alif is also added in the following words: ﴿ مِاْئَتَيۡنِ ﴾ ﴿ مِاْئَةَ ﴾

These words with extra alifaat were discussed in the section on the special words for Hafs (see pp 38-39).

﴿ ٱلسَّبِيلَا۠ ﴾ ﴿ ٱلرَّسُولَا۠ ﴾ ﴿ ٱلظُّنُونَا۠ ﴾.

A ياء is added in the following words:

نَبَأ

﴿ وَلَقَدۡ جَآءَكَ مِن نَّبَإِيْ ٱلۡمُرۡسَلِينَ ٣٤ ﴾

[الأنعام: ٣٤]

ءَانَآء

﴿ وَمِنۡ ءَانَآيِ ٱلَّيۡلِ فَسَبِّحۡ ﴾

[طه: ١٣٠]

تِلۡقَآء

﴿ مَا يَكُونُ لِيٓ أَنۡ أُبَدِّلَهُۥ مِن تِلۡقَآيِ نَفۡسِيٓۖ ﴾

[يونس: ١٥]

بِأَيِّكُم

﴿ بِأَييِّكُمُ ٱلۡمَفۡتُونُ ۝٦ ﴾

[القلم: ٦]

بِأَيۡد

﴿ وَٱلسَّمَآءَ بَنَيۡنَٰهَا بِأَيۡيْدٖ وَإِنَّا لَمُوسِعُونَ ۝٤٧ ﴾

[الذّاريات: ٤٧]

3. The Hamzah Rule الْهَمزة

The non-voweled hamzah (saakinah) الْهَمزة الساكنة

The general rule for the hamzah is that if the hamzah is saakinah, it is written on the letter corresponding to the vowel before it. This means if there is a كَسْرة on the letter before the hamzah saakinah, the hamzah would be written on the letter ياء, as in: ٱئْتِنَا; if there is a ضَمة on the letter before the hamzah saakinah, the hamzah would be written on the letter واو, as in: ٱؤْتُمِنَ ; and if there is a فتح on the letter before a hamzah saakinah, the hamzah would be written on an alif, as in: ٱلْبَأْسَآءِ. There may be some words which are exempted from this rule.

The voweled hamzah الْهَمزة الْمُتَحركة

If the hamzah is the first letter of the word and an extra letter is joined to the word at the beginning, then the hamzah is always written on an alif, regardless of the vowel on the hamzah, such as in: فَبِأَيِّ , سَأُنزِلُ, سَأَصْرِفُ.

If the hamzah is in the middle of the word, it is then written on the letter that corresponds to the vowel the hamzah has, a ياء for a كَسْرة as in: سُئِلَ , a واو for a ضَمة as in: نَّقْرَؤُهُۥ, and an ألف for a فتح as in: سَأَلَ. There are some exceptions.

If the hamzah is at the very end of the word (مُتَطَرِفة), it is written on the letter that corresponds to the vowel on the letter preceding it. If the vowel on the letter preceding the hamzah (last letter of the word) is a فتح, then the hamzah will be written on an alif, such as in: لِسَبَإٍ , if the vowel on the letter preceding the hamzah has a كَسْرة and the hamzah is the last letter of the word, the hamzah is written on the letter ياء , as in: شَطِئٍ ; if the letter preceding the hamzah has a ضَمة,and the hamzah is the last letter of the word, then the hamzah is written on the letter واو, as in: لُؤْلُؤٌ. There are exceptions. If the letter before the hamzah is saakinah and the hamzah is the last letter of the word, the hamzah is not written on anything, as in:

﴿ تُخْرِجُ ٱلْخَبْءَ ﴾, ﴿ مِّلْءُ ٱلْأَرْضِ ﴾.

In all the rules for the hamzah there are sometimes many exceptions, so this should be kept in mind when we see a word not following the rules laid out in this section.

4. The Exchange Rule قاعدة البَدْل

In brief, the alif is written as a واو for magnification in some words, for example: ٱلصَّلَوٰةَ,

ٱلزَّكَوٰةَ, ٱلْحَيَوٰةِ, ٱلرِّبَوٰا۟, except any exemptions.

The alif is written as a ياء if the alif is changed from a ياء in the original word, such as in:

يَتَوَفَّىٰكُم and يَٰٓأَسَفَىٰ.

Note that the dagger alif (ألف الْخَنجَرية) is not part of the 'Uthmani writing, and that is the reason for it being small and not attached to the word. The tooth is the ياء.

The alif is also written as a ياء in the following words:

أَنَّىٰ إِلَىٰ عَلَىٰ مَتَىٰ بَلَىٰ حَتَّىٰ

The letter نون is written as an alif (with a tanween) in the lightly emphasized نــون نــون) (التوكيد الخفيفة found in two places in the Qur'an: ﴿ وَلَيَكُونًا ﴾ (Yusuf 32), ﴿ لَنَسْفَعًا ﴾ (Al-'Alaq 15), and is also written as an alif with a tanween in the word: ﴿ إِذًا ﴾.

The female هاء is written with the open تــاء in some words of the Qur'an. The words are: رَحْمَة written in some places as رَحْمَت, نِعْمَة written sometimes as نِعْمَت, لَعْنَة written as لَّعْنَت, the word مَعْصِيَت, شَجَرَة as شَجَرَت, قُرَّة written with a تــاء as in قُرَّت, جَنَّة as جَنَّت and ٱمْرَأَة written as ٱمْرَأَت. These words and their location in the Qur'an have been detailed in the chapter on the female هاء, pages 63-75.

5. The Joined and Separated Rule قاعدة الوصل والفصل

There are some word combinations written together all the time and others some of the time, there are others always written separately. For example the words أَن and لا are sometimes written separately and sometimes joined, as in: أَلَّآ. Another example is the words مِن مَا which are usually written joined: مِمَّا but occasionally written separately: فَمِن مَّا. These are just two examples of many cases of different word combinations. This subject is covered in detail in the chapter on Separate and Joined words, pp. 44-62.

The writing of the copy of the Qur'an was done in such a way that more than one way of recitation could be employed from the same writing. Some alifaat, for example, were not written in so that both ways of recitation used the same writing, and later small alifaat were written in above the text for the recitation of the particular qira'ah or way of recitation. We can see this demonstrated in the fourth aayah of al-Faatihah: ﴿ مَٰلِكِ يَوۡمِ ٱلدِّينِ ٤ ﴾. In the recitation of Hafs 'an 'Aasim, we recite the word مَٰلِكِ with an alif, but it is not written in the 'Uthmani writing, instead the small "dagger alif" is used by scholars to denote the read alif. This word then is written to encompass more than one way of recitation, those who do not read the word with an alif, and those that do. Other examples would be the words ending with a female هاء, but some ways of recitation read the word in the singular form and others in the plural. The word was then written with the open تـاء (ت) to encompass both ways of recitation. These words are outlined in the chapter on the female هـاء on pages 72-75, but a few examples are:

﴿ أُنزِلَ عَلَيۡهِ ءَايَٰتٌ ﴾ [العنكبوت: ٥٠],

﴿ وَكَذَٰلِكَ حَقَّتۡ كَلِمَتُ رَبِّكَ ﴾ [غافر: ٦].

Is the writing of the copy of the Qur'an undisputable [immutable] or not?

The majority scholarly opinion

The majority scholarly opinion is that it is undisputable and it is not allowed to violate it. They use as evidence that the Prophet ﷺ, had scribes that would write the revelation and wrote the Qur'an with this type of writing. The Messenger ﷺ, approved them in their writing. The life of the Prophet ﷺ, passed and the Qur'an remained in this way of writing without any changes or corrections. Instead it is shown that the Prophet ﷺ laid the constitution for writing of the revelation with the writing of the Qur'an. Abu Bakr, رضي الله عنه, became the caliph after the Prophet's ﷺ death, and he wrote the Qur'an with the same exact writing that was in the pages and leaves that have been inscribed at the time of revelation. Later 'Uthman رضي الله عنه, followed in being a caliph, and then copied the mushaf (مُصحَف) using that same way of writing. All the companions of the Prophet agreed with what Abee Bakr and 'Uthman did; may Allah be pleased with them all and none of them violated this way of writing. There is no narration that any of the companions or the followers after that suggested that the writing of the Qur'an be changed, instead the 'Uthmani writing of the Qur'an was respected and followed, and it was not modified or changed.

In summary, the Messenger ﷺ, approved this writing and the companions all agreed upon it -and they were more than 12,000 in number. Later the Muslim community agreed to use this same writing in the time of the taabi'een and the leaders after them. Following the Prophet ﷺ, is required in what he ordered or approved by orders from Allah, where he said:

﴿ قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ﴾

[آل عمران: ٣١]

Say: "If you do love Allah, follow me: Allah will love you and forgive you your sins."

The Prophet Muhammed ﷺ, said [translation of meaning], "Verily he who lives of you later will see many differences, so hold on to my way [my sunnah] and the way [the sunnah] of the rightly guided caliphs after me, bite onto it with your molars." At-Tirmidhi, 5/2676.

May Allah grant that we follow the Qur'an and the Sunnah of the Prophet Muhammed ﷺ, and that we recite the Qur'an as it was revealed to our beloved Prophet ﷺ, in the way that pleases our Lord, Allah, the Most Merciful. Ameen.

End of the part three, the final part of **Tajweed Rules of the Qur'an**.

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